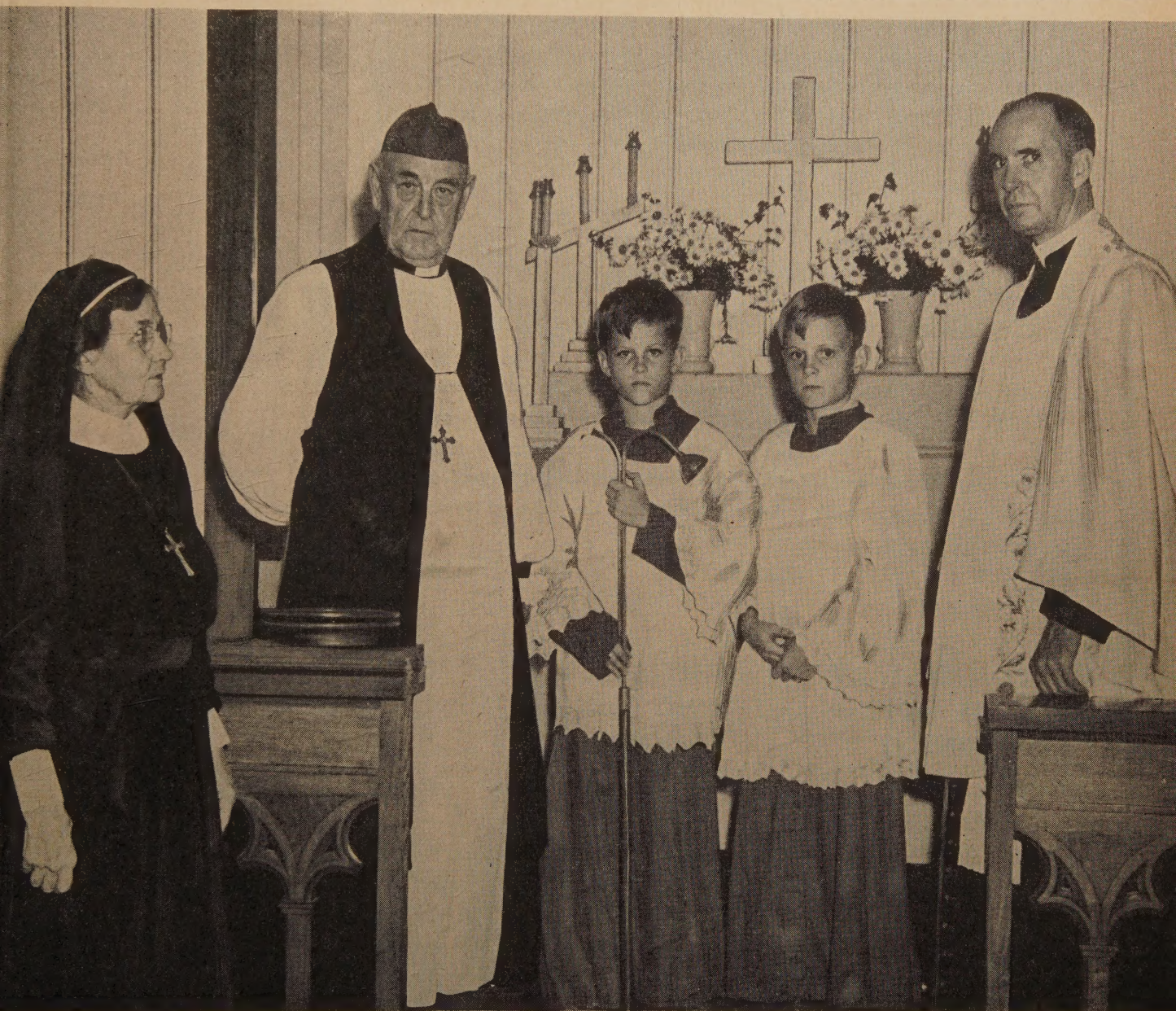


# The Living Church

*A weekly record of the news, the work, and the thought of the Episcopal Church*



## DEDICATION OF DALLAS MISSION

*Dallas Morning News.*

Under the energetic leadership of Deaconess Lillian W. Crow (left), St. Paul's Mission, Oak Cliff, Texas, has grown from 0 to 30 members since 1939, and built and paid for a church which was dedicated by Bishop Moore of Dallas June 10th. William and Richard McLaughlin, acolytes, were the first two members. Dean Gerald Moore of the Cathedral took part in the service. (See page 16)



## Intinction

TO THE EDITOR: Having read, with great interest, Fr. Cochran's seeming exhaustive paper, "The Administration of the Holy Communion," I venture to call attention to a serious incompleteness in his dealing with the subject of intinction.

He describes only two ways of administering by that method; neither of them very good. There is a third way which seems to me to be by far the best, and to be free from the bad features of the others. It is for the communicant who wishes to receive by intinction to allow the wafer to remain on his right palm until the priest returns with the chalice, when the priest picks it up, dips it in the chalice and places it on the tongue of the communicant. This way seems quite complete. It obeys the rubric which orders the Sacrament to be delivered into the communicant's hands, it gives the Sacrament in both kinds, it is expeditious, and it is (if that be the right word) "sanitary."

Perhaps the communicant does not "drink" in the generally accepted sense of the word, but the taste of the wine is just as perceptible as when it is taken from a cup.

Many years ago, a certain Churchwoman became disturbed on the subject of *immersion*, and to doubt if baptism by pouring could be sufficient. She was brought to her senses by (of all people) a Quaker, who asked "If thee has faith, isn't a drop as good as an ocean?"

Might not that idea apply to the subject under consideration?

AUGUSTUS DAVIES.

Pasadena, Calif.

## Editor's Comment:

We should like to see a bacteriologic investigation of the condition of the celebrant's fingers at the end of the line! It seems to us that Mr. A. Davies' proposal combines the worst features of all methods of intinction. "If thee has faith," what use intinction at all?

## Clarity of Prayer Book

TO THE EDITOR: Sometimes in glancing at the correspondence column, I imagine that other eyes are looking over my shoulder and I wonder if they are visited as I am with a slight sense of embarrassment and constrained to turn the page quickly on to the comparative peace of the devotional articles and the editorials, of course.

Fr. Knowles' and Mr. Price's letters, for instance, in the April 8th issue, show us too clearly for our comfort what fearful and vacillating creatures we run-of-the-mill lay people are; and it's no use hastily pointing to the other fellow of the Is You Ain't school of thought either.

We have the Prayer Book in "language understood of the people" not only in the sense of the vernacular but in the sense of clarity of teaching, so that even (or should I say primarily?) children can and do grasp the basic doctrinal truths of the Apostles' Faith and Sacraments therein set forth. At the risk of wearying, by repetition, of what has been often and eloquently said, I would like to make a small practical suggestion:

Let us study together *now*—in groups and alone—without waiting for our hard-working rectors to coax us to it, our Bibles and Prayer Books; reviewing in particular perhaps the Order for Holy Communion, working by word pondering its great and simple meaning; refresh our memories of the Form

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the Ordering of Deacons and Priests, consecrating a Bishop and, for good measure, the Offices of Instruction. Then let us honestly and prayerfully and carefully look to Our Lord for guidance, since after all it is His concern and we want to please Him, not ourselves, do we not? Let us also ask the Holy Spirit to lead us into all truth and have done at least with "shilly-shallying." We are all to some degree, I suppose, prejudiced and self-excusing, but what a joy it would be if we could come boldly out with a delightful and, I am sure, startling confidence giving a reason for the faith that is in us! No doubt our Fathers-in-God would be shocked to find our Prayer Books and Bibles rusted and well-used between Sundays and they might need advance warning, but this is a day of miracles, and with our world becoming one neighborhood, our problems frighteningly come upon us and opportunity knocking and insistently at the door of the church. One Lord—one Faith it just might be; instead of those saddest of all words, "Behold your house is left unto you desolate."

LOUISA BOYD GILE.

La Jolla, Calif.

### The Word "Minister"

TO THE EDITOR: In your very excellent editorial, "Sunday Duty," in THE LIVING CHURCH of May 27th, you make the statement that nowhere in the Prayer Book does the word "minister" mean ordained clergyman. I wonder if you are not taking in a little too much territory. What does it mean in the solemnization of Holy Matrimony? In Holy Unction? In the reference to the reading of the Gospel and the administration of the chalice in the Holy Communion service? In the office for the institution of ministers?

I agree that such is so in Matins and Evensong and as a general rule elsewhere but in other places it must be interpreted by tradition and by the statements in the office of instruction as to the duties of bishops, priests and deacons.

Griggsville, Ill. (Rev.) JOHN K. PUTT.

### Editor's Comment:

We erred. However, as Dr. Putt points out, the principle holds good for the services of Morning and Evening Prayer, the Litany, and the Burial of the Dead. The other service likely to be needed under emergency conditions, Holy Baptism, is provided for the Prayer Book by a rubric directing the use of a short and sufficient form. Every member of the Church should know this form (p. 282) and be ready to make use of it in case of need.

### Religious Instructions

TO THE EDITOR: The February 18th issue of THE LIVING CHURCH carries a strong protest of Mary Carnahan Hill against Deaconess Latch's recent letter that religion should be taught in our public schools. I am much more inclined to side with Deaconess Latch.

I have been a public school teacher for many years. In the deep south, teachers were required to read a passage of scripture, without comment, and have the class say the Lord's Prayer, every morning. This set the way for us.

In another community in the middle west, the children were for the most part, from religious homes. It was my privilege to teach in the day schools here, and also to teach religion, on school time, under the Community Council of Religious Education, which

Council represented all Protestant Churches of the Community. The children, grades four through eight, represented all denominations, including Catholic. There were also some whose parents had no church affiliation at all. Through a splendid course of study, approved by the council, these children were taught religion as a road to happiness, a way of life.

We teach Egyptian and Greek and Roman religions side by side with their history. We do not hesitate to teach all of the otherisms of science and what not, that often tend to confuse the minds of our young people. Why not teach the religion of the true and living God, without sectarianism or doctrinism? It can be taught impersonally and the young person who is interested, will seek to make it personal. Certainly more youngsters will be reached than if religion continues to be left out of the schools.

I strongly advocate that through the Federal Council of Churches of Christ in America, and in cooperation with the Roman Catholic and Jewish organizations, immediate steps be taken (1) to have the states repeal the laws which forbid the teaching of religion in the schools; (2) to formulate a course of study, satisfactory to all groups, which, beginning with the kindergarten shall continue through the high school; (3) that such steps be taken immediately, if America is to be won for God and His Kingdom.

Care should be taken in the selection of teachers. They should be trained specially and expected to know the different teachings of the various denominations, so that nothing need ever be said in a class room, that might be taken as a criticism of the religious belief of any student. The teacher should also be expected to teach religion as a subject added to the school curriculum. The teaching of church doctrines and practices is the responsibility of the individual church.

(Miss) MARION MCD. WAYNE.

Chicago.

### Correction

TO THE EDITOR: In your issue of June 3d, page 12, I regret to note your report of the recent Synod of the diocese of Toronto states that, "It was said that several parishes were not eager to accept ex-chaplains as rectors." This is a misstatement of fact which is fair neither to the diocese nor to the chaplains, but you are in no way to blame, since your correspondent evidently secured his information from a misleading headline in the Toronto *Globe & Mail*.

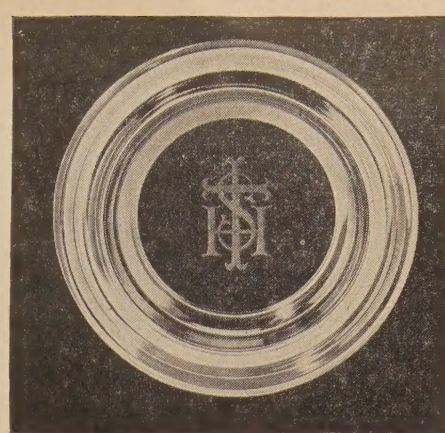
The facts are as follows: The Archbishop had stressed the need for parishes cooperating with the Bishop in the placing of returned chaplains, and urged parishes to give them the preference in calling rectors. Under Canadian conditions the Bishop appoints to parishes, but is bound to consult with parochial delegates. In the debate which followed, the whole tone of which was most sympathetic and cooperative, a single case was cited of a parish with a long military tradition which had recently fallen vacant, which wanted a priest who had no military experience. This was the only instance mentioned, and it is most unfortunate that a newspaper which consistently gives the Church a "bad press" should have created a false impression of the way Churchmen here feel about clergy in the armed forces.

(Rev.) ROBERT S. RAYSON.

Toronto, Ont.

### Editor's Comment:

We regret the erroneous impression caused by the former news story, and are happy to have this opportunity of correcting it.



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# The Question Box



CANON MARSHALL M. DAY, EDITOR

• *How can the presence of Jewish rabbis at the consecration of the Bishops of Pittsburgh and of Northern Indiana be reconciled with the fact that the Church is founded upon the divinity of Christ? Or how can one conscientiously justify a service I once attended in a large city church, where a rabbi was the preacher, and all the references to Christ were deleted from the prayers?*

The presence of Jewish rabbis at the two recent episcopal consecrations is really a matter for their own consciences, not the Church's. It is centuries since the unbaptized were forbidden from attendance at any service or portion of a service. Remember that Christianity claims to be God's intended development of Judaism, and that from the first Christians have been willing to pray with Jews. Of course the service on both these occasions was the normal Christian one.

The other case, in which a rabbi was asked to preach, and the rector, in deference to him had all prayer through Christ and all worship of Him omitted from the service, seems to me to stand on a very different footing. If the rector had visited the synagogue would he have expected to have the corresponding ideas and practices inserted into that service in deference to his presence? We must remember that Christ's Godhead is not an opinion, but a fact upon which conduct is necessarily based. There is no disloyalty to Christ in not worshipping Him at a service held under the Old Covenant. But there is such in deleting all worship of Him from a service held under the New.

• *Please discuss fasting Communion. Is it a universal practice in the Episcopal Church? Are there any circumstances in which it is permissible to receive Communion when not fasting?*

Fasting Communion takes its origin in the instinct of reverence, rather than of self-discipline. It emphasizes the necessity for preparation for the Sacrament; and since it necessitates having one's Communion in mind at least from the previous midnight, it prevents casual and unconsidered Communion. It helps us to realize that Christ is more important than our habits of life, and that we must be willing to suffer inconvenience, and loss if necessary, in order to attain to Him.

St. Paul emphasizes the principle of preparation, though not necessarily by fasting, but in the second century we find fasting Communion mentioned by Justin Martyr and Tertullian, both of whom simply take it for granted. It appears as a rule in the third century "Apostolic Tradi-

tion" of Hippolytus, and is treated as law of the Church by Saints Basil, Chrysostom, and Augustine in the fifth century. Since that time both East and West have enacted it into law, and in the 16th and 17th centuries we find Lutheran and Calvinistic reformers not only agreeing with Rome in requiring a fast before Communion, but going beyond her in recommending a post-Communion fast of several hours.

In the Anglican Church we find that was the practice until the 18th century. Hooker and Whitgift not merely assumed it, but take for granted that their Puritan opponents will agree with them. Jeremy Taylor and the other devotional writers definitely enjoin it.

In our Episcopal Church the practice is certainly not universal, and there is no canonical enactment on the subject. Those who do not fast for Communion probably feel that our failure to enact it by canon or rubric constitutes a repeal of the old requirement. Some of those who fast accept it as a useful devotional practice; others hold that the law of the Ecumenical Church cannot be merely dropped informally by any local province, and is still in force.

Those Catholic communions which have definite law on the subject make provision for dispensing from this law persons under various necessities. Episcopalians differ as to the force of these provisions, as whether medicine is forbidden as well as food, and as to the effect of illness or advanced age on the application of the requirement. The whole question is ably discussed in *Liturgy and Worship*, Macmillan, \$4.25.

• *What day memorializes King Charles I of England? In the kalendar of the Church in England and America is it "St. Charles?" If so, had any other branch of the historic Church other than the Church of England anything to do with his canonization?*

The feast of "King Charles the Blessed Martyr" was officially established by Convocation in the Prayer Book of 1662. Its date is January 30th. It was dropped by Queen Victoria in 1859 solely on her own authority and that of Parliament without action by Convocation. The feast is to be found in the Scottish Prayer Book and in the kalendar of various religious orders, but has no official standing anywhere else. I have usually seen him referred to as Blessed rather than as St. Charles. Neither the Orthodox nor the Roman communion has paid any attention to him.



ST. JOHN BAPTIST'S DAY; FOURTH SUNDAY AFTER TRINITY

## GENERAL

### EPISCOPATE

#### Order Taken for Consecration of Fr. Barry

The Presiding Bishop has taken order for the consecration of the Rev. Frederick Lehrle Barry, Bishop Coadjutor-elect of the diocese of Albany.

The consecration will take place June 29th, at All Saints' Cathedral, Albany, 10:30 A.M., with the Presiding Bishop as chief consecrator.

Co-consecrators will be Bishop Oldham of Albany and Bishop Stires, retired, of Long Island.

Fr. Barry will be presented by Bishops Gardner of New Jersey and Budlong of Connecticut. The sermon will be preached by Bishop Conkling of Chicago, and Bishop DeWolfe of Long Island will read the Litany.

The attending presbyters will be the Rev. Frederic S. Fleming and the Rev. Herbert J. Glover, both of New York. The Rev. John H. Fitzgerald of Brooklyn, will be registrar.

#### Honor Bishop Huston

The 20th anniversary of the consecration of Bishop Huston of Olympia, was the occasion May 15th for the gathering of clergy and lay people throughout the diocese to bring personal greetings to him and to Mrs. Huston, as well as a bank account of well over \$1,500 for the purchase of a new car.

The day began with the celebration of Holy Communion at St. Mark's Cathed-

ral, Seattle, Wash., followed by a luncheon at the Washington Athletic Club, for the Bishop and the clergy. In the evening a reception was held in Epiphany Parish Hall, with Bishop Cross of Spokane as the speaker.

### NATIONAL COUNCIL

#### Power for Peace Presents

#### Every Member Canvass Plans

*Power for Peace* is the title of a book just issued by the National Council, to present the Every Member Canvass plans of the coming fall. It is a large and handsome publication, said by a professional advertising man to be "probably the finest piece of promotional literature ever issued by any religious group."

The book, which is really a portfolio showing the various available materials to promote the Canvass, explains the Canvass theme, and illustrates the two strong posters, the three special mailing pieces, the new motion picture *Thy Will Be Done* to be released September 15th, the new series of *The Living People*, electrical transcriptions for radio broadcasting, pledge cards, leaflets on set-up and operation of the Canvass, special editions of the partly printed parish paper, poster mats, special Canvass number of *Forth*, etc.

A suggested time schedule provides for a thorough parish promotional plan, and many suggestions for making the Canvass more effective are supplied.

### MISSIONARIES

#### Mrs. N. M. Saleeby Dies

Bishop Wilner, Suffragan Bishop of the Philippines, has notified the National Council of the death of Mrs. N. M. Saleeby, aboard ship. She had been interned for a short time at Camp Holmes, Baguio, and later released on account of her age and her state of health. She was taken out of Baguio and brought to the hospital at Santo Tomas, Manila, to recuperate.

Mrs. Saleeby's husband, Dr. Najeeb Mitry Saleeby, was very well known in earlier Philippine Island missionary history. He was a native of Lebanon, Syria, a graduate in 1897 of Bellevue Hospital Medical School, New York, a naturalized citizen and one of three surgeons chosen by the Surgeon General of the United States Army for service in the Philippines, where he arrived in 1900. Bishop Brent persuaded him to take charge of organ-

izing St. Luke's—then known as the University Hospital, Manila. The hospital was opened in 1907. Dr. Saleeby was head of the department of surgery at St. Luke's, from 1907 to 1915, and from 1921 to 1923 he was superintendent of the hospital and also surgeon.

Mrs. Saleeby was the daughter of Col. William R. Gibson of the United States Army and before her marriage in 1912 she was one of the first supervising nurses in St. Luke's, Manila.

#### Paul L. Ward to Serve in China

The National Council announces the provisional appointment of Paul L. Ward, Ph.D., for missionary service in China after the war. Both Dr. Ward and Mrs. Ward are children of missionaries and are anxious to serve the Church overseas. He is an authority in the field of history, and the request for his appointment came from Dr. Francis Wei of Central China College. At present Dr. Ward is with the Office of Strategic Services in Washington, where he expects to remain for the duration of the war. Then the Overseas Department believes he will be needed either in St. John's University or Central China College.

Dr. Ward has been associated with the Student Christian Movement in New England for a number of years. He has a long experience as a Church school teacher, and he headed the committee on the United Christian Youth Movement and led the youth delegation to the Oxford Conference in 1937.

His experience includes work as instructor and tutor in history at Harvard

## The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and is served by leading National news picture agencies.

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and Radcliffe; assistant professor of history at Russell Sage College, Troy, N. Y.; research, Society of Fellows, Harvard; summer work as a leader at Camp Dudley, Westport, N. Y.

Dr. Ward is 34 years old, a member of Trinity Parish, Washington. He is a graduate of Amherst, with Master's and Doctor's degrees from Harvard.

Mrs. Ward's father was Dr. Paul Wakefield, who for many years was the doctor at Boone University, Wuchang.

## LEGISLATION

### Anti-Discrimination Measures Make Little Headway

Although widely introduced in the regular legislative sessions held this year in 44 states, bills providing for enforcement of prohibitions against discrimination in employment because of race, creed, color, or national origin have thus far been enacted by only two states—New York and New Jersey—it was indicated by analysis of reports by Religious News Service from state capitals.

Such bills were either sidetracked or defeated by the legislatures of many states, including Michigan, Maryland, Connecticut, Rhode Island, Minnesota, Indiana, Pennsylvania, and West Virginia. They were still pending at this writing, however, in several of the dozen state legislatures still in session, including California, Ohio, Wisconsin, Illinois, and Massachusetts.

While unanimous accord as to the aims of such bills was brought out at public hearings and in legislative debate, a sharp divergence of opinion as to the possibility of legislating religious and racial amity was disclosed. Proponents asserted that only through stringent legal penalties can discrimination be wiped out, while opponents argued that tolerance can be fostered only through education, and gradual rather than sharp changes in law.

In virtually every state where hearings were held on such legislation, testimony was overwhelmingly in favor of passage. Failure of the bills to attain more widespread enactment is interpreted as indicating, however, that the hearings in many instances failed to give an accurate cross-section of sentiment.

Opponents apparently were either less informed of the legislative proposals or were reluctant to protest lest their position be misunderstood as advocating intolerance. At any rate, in many states opposition developed after rather than before or at public hearings and succeeded in blocking passage of the bills, in some instances even after they had gone through one legislative branch.

States in the deep South have been adhering to their traditional segregation policies. A reflection of this was the Alabama Senate's adoption of a resolution calling upon that state's Congressional delegation to oppose "by every means within their power" a measure pending in Washington for the creation of a permanent Federal Fair Employment Practices Committee. Meanwhile, the Alabama Leg-

islature was asked by an interim committee to legislate "statutory freedom from liability for damages" for business enterprises which enforce racial segregation.

Although employment discrimination bills attracted the most attention, various other types of bills aimed at curbing racial and religious discrimination were considered in many states. Bills to ban discrimination in places of public accommodation, or to strengthen such laws already on the statute books, were unsuccessfully sought in several states, including Utah, Oregon, Rhode Island, and Kansas. Utah's legislature, however, passed a resolution providing for an interim study of racial discrimination.

Bills intended to prohibit the publication or radio broadcasting of material tending to incite religious or racial hatred were introduced in some states, including New York, Wisconsin, and Maryland, but had not been enacted according to information available at this writing.

## ORTHODOX

### Serbian Cathedral Celebrates First Anniversary

The Serbian Orthodox Cathedral of St. Sava, New York City, marked the first anniversary of its dedication on Sunday, June 10th, with a special service in the Cathedral, and a luncheon in a nearby hotel. Bishop Dionisiji, head of the Serbian Orthodox Church in the United States and Canada, took part in the celebration of the divine Liturgy, assisted by the Very Rev. Doushan J. Shoukletovich, dean of the Cathedral. Two choirs, that of the Cathedral and the Binichi Choir of Lebanon, Pa., furnished the beautiful and characteristic music. Bishop Manning of New York was represented by the Rev. Canon Edward N. West.

After the service a luncheon was held in the Hotel McAlpin, at which the mortgage of \$12,000 on the Cathedral property was burned. Speakers were the Rev. Dr. Frederic S. Fleming, rector of Trinity Parish; Dusan B. Tripp, president of the Serbian parish; M. M. Ducich, presi-

dent of the Serbian National Defense; and Robert T. Martin. Certificates of merit were awarded by the dean to recent benefactors of the Cathedral.

## MUSIC

### Prize Competition For Organ Compositions

Under the auspices of the American Guild of Organists, a prize of \$100, plus royalty, is offered by J. Fischer & Bros. to the composer of the best composition for the organ submitted by any musician residing in the United States or Canada. It is suggested that the composition shall not exceed five or six minutes in length. The manuscript, signed with *nom de plume* and with the same inscription on the outside of a sealed envelope containing the composer's name and address, must be sent to the American Guild of Organists, 630 Fifth Avenue, New York 20, N. Y., not later than January 1, 1946. Return postage must be enclosed.

## LAYMEN

### National Officers Announced

Warren Kearny, executive vice-president of the Laymen's League, announced that officers appointed to serve until the next General Convention are: President Thomas P. Rabbage, New Dorp, N. Y.; executive vice-president, Warren Kearny, New Orleans; and secretary-treasurer, John Bostwick, New York.

The provincial vice-presidents appointed are: Tracy B. Lord, Bridgeport, Conn.; S. W. Zeising, Floral Park, N. Y.; Michael C. Schrader, Bethlehem, Pa.; Col. Crawford Johnson jr., Birmingham, Ala.; John J. Rowe, Cincinnati; W. D. Swain, Sioux Falls, S. Dak.; W. C. O'Ferrall, San Antonio, Texas; and Wilmer Hammond, Los Angeles.

## LUTHERANS

### \$10,000,000 Reconstruction Fund

The National Lutheran Council will be asked to raise \$10,000,000 in its Lutheran World Action appeals of 1946 and 1947 for spiritual rehabilitation and reconstruction both here and abroad, according to a recommendation adopted by the American Section of the Lutheran World Convention. Of this amount, \$6,500,000 will be allocated to restore Lutheranism in Europe, it was said.

Since 1939, the eight communions affiliated with the National Lutheran Council have raised \$4,200,000 for Lutheran World Action, and are now conducting a campaign for \$2,500,000. The proposed fund of \$10,000,000 will be in addition to these amounts.

Communions represented in both the National Lutheran Council and the Lutheran World Convention are the United, American, United Danish, Augustana, Danish, Norwegian, Suomi, and Lutheran Free Church.

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| Mary M. Miller .....      | \$ 25.00 |
| Evelyn May Ashcroft ..... | 25.00    |
|                           | \$ 50.00 |

### China Relief

|  |          |
|--|----------|
| G.F.S. High School girls of Calvary Church, Syracuse, N. Y. .... | \$ 12.00 |
| Mrs. Ann Taylor .....  | 10.00    |
|  | \$ 22.00 |





Acme.  
**GENERAL PATTON COMES HOME:** The colorful commander of the U. S. Third Army visited the Church of Our Saviour, Gabriel, Calif., June 12th, in fulfillment of his statement: "There is a little church out there where I was baptized and confirmed. God has been very good to me and I'd like to go there and give thanks to Him." Above, the Rev. F. L. Gibson stands at left while General leads 200 children in singing "Onward, Christian Soldiers." At right, accompanied by his wife (left) and sister, Miss Anne Patton, he leaves the church.



Press Association.

## ARMED FORCES

### Chief of Chaplains Supports Military Training

Strong support of universal military training for American youth was voiced before the House Committee on Postwar Military Training by Army Chief of Chaplains Brig. Gen. Luther D. Miller, who refuted charges that army service endangers youthful morals.

"I resent deeply the common and ill-considered imputation that the atmosphere of the army degrades and debauches our youth," he declared. "As a parent and as a clergyman, I would oppose military training with all my heart if I thought it would destroy morals."

Dr. Daniel A. Poling, editor of the *Christian Herald* and president of World Christian Endeavor, told the committee that critics of universal military training have failed to mention the Swiss system, which he said is comparable to the proposed program for the United States. He said he talked to religious and educational leaders in Switzerland last February and one of them criticized that country's training program.

### Wyoming Friends Meet in Germany

It was a happy coincidence that the Rev. Walter McNeil, of Wyoming, now in military service as chaplain in the European theater, was in the Division which released the American air prisoners of war in Moosberg, and found Lt. George

Ziegler, son of Bishop Ziegler of Wyoming, there. Walter McNeil and George Ziegler had been friends since childhood. George Ziegler has not yet returned to this country, but is expected in early July.

### Religious Services in Borneo Invasion

Clarence W. Hall, Religious News Service correspondent, was impressed by the speed with which religious ministry was set up after amphibious landings on northwest Burma.

Almost as soon as the landings were made, Mr. Hall found Episcopal Chaplain John E. Bowers, formerly rector of Trinity Church, Lawrence, Kans., conducting a service for amphibious engineers in a recently enemy-occupied palm grove. In addition he observed a Roman Catholic chaplain saying Mass in a shattered Japanese temple, and a Salvation Army mobile truck playing hymns through an amplifying system.

## HOME FRONT

### Statement on the War In the Pacific

Pleading for an immediate declaration of United States aims in the Pacific and a definition of the terms on which the war could be stopped, 60 religious and educational leaders have joined in a statement asserting that although Japan's defeat is now assured, to prosecute a campaign of hatred and destruction until Japan is

utterly ruined "will drag tens, perhaps hundreds of thousands of our own sons to agonizing death," besides undermining that Christian ideals of mercy and brotherhood and the moral basis of future peace.

They assert that the "bombing and burning of defenseless women and children in the densely crowded cities of Japan cannot be so 'effective' in military terms as to justify itself in terms of humanity and the future peace of the world, . . . that the 75,000,000 people of Japan cannot be annihilated" by such a policy of destruction and that "even carried to its worst extreme it will leave a residue of many millions who must somehow be integrated into the structure and pattern of peace."

They further declare that "the current campaign of organized hatred, involving the denunciation of the entire Japanese people as bestial and depraved, is the denial of the divine spirit in man, and of the brotherhood of man. Out of our deepest convictions," the statement continues, "rises the assurance that the Japanese are not all entirely evil; that there are millions of men and women of good will in Japan, misled perhaps, but wanting the good life for all; men and women who are a necessary foundation stone in the structure of world peace."

### EPISCOPAL CHURCH SIGNERS

Among the Churchpeople who signed the statement are: Rev. Walter Russell Bowie, Very Rev. John Warren Day, Rev. Elmore M. McKee, Bishop Mitchell of Arizona, Very Rev. Paul Roberts, and Mrs. Henry Hill Pierce.



## CHINA

### Japanese Commandeer St. John's

Miss Anne Lamberton of the Shanghai mission staff has written that "on April 19th a Yenan news report said St. John's University had been commandeered by the Japanese. It also said that they were not allowing the Chinese to move away, because they thought their presence might protect the place from bombing. Of course, I don't know how reliable this report is."

Bishop Roberts of Shanghai, now in this country, has heard from a friend in China to the effect that a recent arrival in Free China from Shanghai told of the Japanese taking over St. John's for defense purposes. The Roman Catholic College (Aurora) was also reported taken over.

Commenting upon these communications, the Rev. Dr. James Thayer Addison, vice-president of the National Council, said: "The fact that these two reports come from two different sources inclines me to believe they are probably true, for both the action and the motive are such as would seem natural and likely."

## ARMENIA

### General Council to Convene

Election of a new Catholicos, or supreme Church leader, of the Armenian Gregorian Orthodox Church will take place at a general council scheduled to open this month in Etchmiadzine, famous monastery at the foot of Mount Ararat in Armenia, according to reports from Erivan, capital of the Armenian Republic.

Leading candidate is Archbishop George Cheorekjian, who has been acting head of the Church since the death of Catholicos Choren in 1938. Of peasant stock, Archbishop Cheorekjian was born in a village near Etchmiadzine, and is a graduate of the higher theological academy there. He received the Defense of Caucasus Medal from the Soviet government for his patriotic efforts during the war.

More than 100 representatives of the Armenian clergy and laity in 15 countries of Europe, America, Asia, and Africa are expected to attend the convocation. About 2,000,000 Armenians in the Soviet Union and an estimated 1,500,000 in other countries belong to the Armenian Church.

## ENGLAND

### Seek Anglican College to Train Women for Church Work

Founding of a new central college for development of women's work in the Church will be proposed to the Church of England Assembly in the report of a special committee named by the Archbishops of Canterbury and York in 1944.

The committee recommends recruiting of university graduates and women holding responsible public positions for full-time posts in the Church. It further sug-

gests a well-endowed refresher college for men and women to provide better training of voluntary workers, and a training house for deaconesses, chosen and directed by the Council for the Order of Deaconesses.

General training of those preparing for youth work, to enable them to transfer to other work in later years, is urged by the committee, which also favors extended training and more study of Christian doctrine for moral welfare workers.

### Archbishop of York Welcomes Russian Delegation

Dr. Cyril Forster Garbett, Archbishop of York, officially welcomed to London the newly-arrived three-man delegation of the Russian Orthodox Church headed by Metropolitan Nikolai of Krutitsky.

"We welcome you," Dr. Garbett said, "for yourselves. We welcome you as representatives of a great Church. We welcome you as coming from a great and noble ally."

Metropolitan Nikolai, dressed in black robes and white headress, replied in Russian.

The delegates were conducted on an inspection tour of Westminster Abbey,

where they paused for silent prayer in the sanctuary. Later, the party called at Lambeth Palace to confer with Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, who subsequently paid a return visit to St. James Court, Buckingham Gate, where the delegates are staying. The Russian Churchmen also received Archbishop Germanos, of the Greek Orthodox Church.

The visitors' schedule included civic receptions in London and York, visits to the British and Foreign Bible Society, the Nikaeen Club, the University of London and the House of Commons.

## INTERNATIONAL

### World Student Christian

### Federation to Meet Next Year

Plans for a meeting of the General Committee of the World Student Christian Federation in Europe next year have been revealed by Dr. Robert C. Mackie, its general secretary.

He also announced that the Federation's headquarters, which have been located temporarily in Toronto during the war years, will be returned to Geneva, and that he planned to leave soon to resume his work there.

## The Church at Chautauqua

FOR MANY years the word *Chautauqua* has been a byword with people all over the United States. Whenever Chautauqua is mentioned, it associates itself in the mind with music, drama, and education. The travelling Chautauquas, which had no organic connection with the Chautauqua Institution but merely used the name, brought to cities and villages throughout the land outstanding lecturers, fine music, and good plays. And for a long time before these travelling tent shows began, the Chautauqua Institution was presenting its annual program to thousands of the enthusiastic followers.

Located on a small peninsula jutting out into Chautauqua Lake in southwestern New York state, Chautauqua is in winter a tiny and almost deserted hamlet. Only about 250 people reside there the year round. But when the season opens on July 1st an amazing transformation takes place. Every cottage is filled with people, and almost overnight the population grows to some 15,000. For two solid months the busy schedule of lectures, concerts, operas, plays, and organized recreation makes the little village a teeming summer metropolis.

Since its inception, Chautauqua has always built a large part of its program around the tenets and implications of the Christian faith. Throughout the summer the day's program opens with the Chaplain's Hour in the tremendous

amphitheater. Regular services of worship are held in the various denominational cottages scattered throughout the grounds. Sunday is observed with two services in the amphitheater.

Long ago the diocese of Western New York, recognizing the importance of this vital summer resort, established on the grounds what is now the only resident church building, with the exception of an interdenominational church which serves the community the year round. Throughout the season regular services are held in the Chapel of the Good Shepherd, thus assuring any Churchpeople ample opportunity to participate in the services of their own Church. A chapel-of-ease, it is open only for the two months of the Chautauqua season, and is served by the rector of neighboring St. Paul's Church, Mayville.

Many priests of the Church who vacation at Chautauqua rejoice in the opportunity to take part in the services scheduled at the chapel, and visiting chaplains of the Institution are invited to attend and participate in these services. For its wisdom in establishing this beautiful chapel, the diocese of Western New York is richly rewarded by the knowledge that Churchmen from everywhere can still fulfil their religious obligations in this summer resort. And the response of the summer residents of Chautauqua shows beyond question their appreciation of the services offered by the Church.



# The Spiritual Outlook In Germany

By the Rev. Martin Niemoeller

IF IT is difficult at present to see clearly and distinctly what has happened, and what is going to happen, in the innermost heart of our German people, it is even harder to analyse those sentiments correctly respecting their origin and meaning. But it will be most difficult of all to reach even a probable conclusion of how this mental condition will develop and influence the total spiritual life of central Europe.

Interpretations already attempted give evidence of how great are the difficulties of judging and planning some sort of just consideration so long as war-stirred feelings are not calmed down to a normal state of mind. Therefore, I feel it my duty to contribute some of my thoughts, which may help at least a few Christian people to understand how we Christian Germans see these things and what our sorrows and hopes are. In so doing, I cannot but include myself personally and without restraint in its misfortune and guilt, as well as with the fate and destiny of my nation, of which I have been and felt myself a member through all the long years of my imprisonment under the Hitler regime.

Clearly I must speak of my thoughts, thoughts only, inasmuch as my own experiences are few and the news I have had during the long years of seclusion is far from complete; but perhaps the walls and wires of prison have not been able totally to withhold from me that atmosphere in which my nation outside the concentration camp was feeling and thinking.

I know that during the last months of the European war, the roads of Germany have been crowded and the towns overflowing with fugitives, all of them heading westward in fear and panic because they had been subjected to Nazi propaganda claiming awful excesses and cruelties committed by the advancing Russians.

Concurrently, the population of the western provinces looked out for American and British troops, vaguely hoping that they might come to free them from the yoke which they had been unable to shake off by their own efforts. But when these troops actually arrived, they were not welcomed with enthusiasm. They found a people dumb, dull, apathetic, still living, but not alive; not yet dead, but bare of aims and hopes, and therefore only "moving corpses."

There may have been some rural districts left where life had preserved a more normal appearance, but they are few.

I have read of the werewolves, and have been asked whether this is or will become an underground movement. I think the former is only the last trick of propaganda, and that the latter never will take a share nor gain importance. Some elements which do not have anything to win or lose may cause some trouble for a little while, but they will disappear. I do not believe in general there is any hatred

against the "enemy," and I doubt whether there has been any during the war.

If there is any hatred, it is against that kind of people who throughout the whole world have dishonored all which is called German, and who have inflicted their inconceivable cruelties upon their own people as well as on foreign victims of their sadism and fanaticism. We cannot forget—and the world should not, either—that concentration camps and extermination camps were not an invention of the war that began in 1939, but of 1933, and that "war crimes" had their beginning many years before the war began. But this sort of hatred is deep-rooted in the past and may be by no means a fountainwell of energy. It only adds to the general feeling of misery and hopelessness which is today the prevalent trait of our mental condition.

On the surface, scarcely any other common sentiment will be found. Nevertheless, another does exist. The struggle which was fought by the German Christian churches to maintain their freedom of preaching and teaching, and which seemed to have ended years ago without success when the churches were silenced so far as the public life of our people is concerned, is a struggle which has not been without permanent effect.

For me, it has been the most delightful and strengthening experience to read the letters my wife has sent me from young people at the front, many of whom I did not know, letters proving these youth knew that power which proved strong enough to sustain them in the midst of a seemingly senseless fate; letters proving these youths knew what would be their Christian duty and task if they returned.

In my own parish, daily services of intercession never ceased during the eight years, and if there was no pastor, you found in the pulpit a layman, and often a teen-aged youth. I know that Christian faith and life has not been stifled in Germany, although military service took the great majority of the clergy.

The origins of the present spiritual crisis in Germany must be understood. National socialism for years spread its doctrines with the fervor of a new gospel; its real meaning was condensed into a sentence, "the common welfare precedes individual profit." A new ideal was proclaimed; people were told that the original meaning of Christianity was to be put into action, and accordingly the password, "positive Christianity," was given out. Thus it happened that innumerable "good" people joined the Nazi ranks, believing that a new Golden Age would follow.

Then Hitler came to power, and the real character of Nazism came to light step by step, slowly at first, and later more rapidly. Parties were dissolved, all kinds of associations and boards were coordinated, newspapers and public opinion were standardized and put under control, while every attempt to prevent or delay the

totalitarian idea was broken by the Gestapo, which became the new government's most powerful institution. Mere violence was substituted for the former ideal. The tactic was to attack enemies singly to avoid combined resistance.

This method proved effective and the last power to surrender was the army in 1938. The people's spirit, the "good" people's, particularly, declined so much that in 1939 the war began without signs of enthusiasm. All ideals had been sacrificed for the one which had been preached as the only one, and now this vanished like a dream. What was left was sheer emptiness of mind and soul, bearable only so long as daily sorrows and duties kept the people going on, unbearable in the first moment of rest and relaxation.

And that is what the G.I's saw when they entered Germany and found our people dumb, dull, and apathetic. The news and pictures of crimes and atrocities has infinitely deepened this abyss.

My impression is that nothing is left in the innermost soul of my people, and that this poorness surpasses all physical suffering. We Christians have our share in this affliction. We lost our sons and daughters, our homes, our fortunes, our freedom, and our chances for the future, as well as everyone else. But we lost no ideal. On the contrary, strange as it may seem, we have gained something that is not small. We have found that God does not fail us, and that therefore our faith does not let us down. We do not question God's love, despite the graves, ruins, and crimes, and therefore we will try to hand over this love to our people in order to fill their empty souls.

There is no doubt they are all longing for it, and that they will take it wherever it comes from. For a long time, I think, they will not ask for ideals and ideas. They are wary and weary of them. They are just looking for a little humanity, and they will take it wherever it is to be found, for they have not felt wholly human for years.

Thus, we may take it from the Russians and bless them for it. Or from the Americans and bless them for it. We will take it from Christians everywhere and learn "to glorify Our Father which is in heaven." In this way only can I see the present situation of my nation. I do not believe there can be any reconstruction in a short time, because the foundations have been swept away.

I do not think there is any power left in the world which is able to lay new foundations, if not love. Therefore, I thank God that the Christian churches withstood Hitler, defied the Gestapo, and were saved after all, so that our people has one friend left in its midst which can help to prevent a wave of despair from rising and overflowing Europe once more. There is a great work to be accomplished, and in spite of all the misery, there is—a hope.

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# A Theology of Power Politics

**P**OWER politics is still with us. This fact is made abundantly clear by the history of recent months. We may reasonably hope that the international organization now being formed will moderate the worst features of power politics; and we may confidently believe that all the major powers remaining at the end of this war ardently desire the peaceful settlement of international disputes. But the fact remains that no institution is being created at the present time with the authority or power to require the great nations to submit their concept of their rights and needs to the judgment of mankind.

At the end of World War I, the situation seemed different. It appeared that every great nation except the United States had accepted the principles of Wilsonian internationalism which at that time were thought to embody the will of God for the nations, so that the chief duty of Christian political thought was to try to convert Americans to these principles. Since that time, the forces of Christianity have become sadder and wiser. However fine the Wilsonian principles might be in

theory, it became clear that no great power was really willing to sacrifice its vital interests on their behalf. And this in turn suggests that the principles themselves were defective—at least as a basis for action.

If Christianity is to be an effective political force in the period to follow World War II, Christian social thought must be firmly based on reality—both on the ultimate reality expressed in Christian dogma and on the mundane reality of persons and nations as they actually are. If power politics is the only kind of international politics we have, we must develop a theology of power politics. An editorial in *THE LIVING CHURCH* cannot be expected to plumb the depths of either theology or political science; however, to “start the ball rolling,” we shall sketch in this editorial some of the main facts and principles which seem to us to have a bearing on the subject.

The first and most unpalatable fact to which Christians must accustom themselves is that foreign policy is not dictated by considerations of abstract justice, but by national interests. Neither our nation nor any other can be made to move in a direction contrary to its interest; and the claim to be seeking justice when we are really acting in accordance with self-interest is morally stultifying.

For, in the first place, no patriotic citizen of a sovereign nation, whether he be a Christian or an ethical culturist, can be trusted to arrive at unbiased conclusions about international justice when his own nation's interests are involved; and in the second place, justice depends on law and order; and where there is no law and very little order, as in present-day international affairs, justice is so rarefied a concept as to have little practical meaning in many concrete situations.

Oppression is still oppression, and robbery is still robbery whether done by individuals or gangs or nations. But in the absence of world government and world law, the law of necessity has great force. The seeking of material welfare is not an irreligious activity. On the contrary, it is wholly natural and right, and hence religious, as expressed in Genesis 1:28—“God said unto them, Be fruitful and multiply, and replenish the earth and subdue it; and have dominion over the fish of the sea and over the fowl of the air, and over every living thing that moveth upon the earth.” The moral danger of permitting each of the great powers to be the judge of conflicts to which it is a party can hardly be overestimated; yet that appears to be the only basis on which any kind of world organization is possible. Accordingly, if Christians accept the idea that it is right for the United States to engage vigorously in power politics, they do so with full realization that the situation is both morally and practically dangerous, even though it springs from the natural right of human beings to live and seek prosperity. They accept the situation “provisionally,” in the wise words of the Cleveland Conference on a Just and Durable Peace, with the important reservation that they “cannot be morally bound to sustain and perpetuate” it.

In this situation, the major aim of the foreign policy of the United States is not virtue but prosperity and peace; and the attainment of these objectives depends on power. For the primary instrument for effecting any national policy of the United States in the postwar world will be our national power

## The Collects

*St. Peter*

*June 29th*

**O**BEDIENTLY to follow. Are we ready to ask of God this excellent gift of obedience? We value freedom so greatly, especially our personal freedom of thought and action, that we often find it hard to follow obediently. Obedience to a human leader means that we know and trust him implicitly, held by respect and love. Our Lord asks even greater obedience of us, His followers—the surrender of our wills that He may fill our lives with His Incarnate Power. St. Peter himself, offering his loving, impetuous devotion, had to learn through failure and suffering the full surrender of his will before he was able really to follow his Master. We need to ask for grace so to follow in utter obedience—using the help offered in prayer and Sacraments; obeying commands as “Christ's faithful soldiers”—so that at the last we too may come into the Presence of the Leader whom we have tried “obediently to follow.”

*Fifth Sunday after Trinity*

*July 1st*

**T**HE COURSE of the world can be ordered by God's governance only if individuals and nations are obedient to Him. It is one of the tasks of the Church to teach this obedience. You and I cannot order the nations, but we can, each as far as our influence goes, set an example of loyalty to God's commands that can be far reaching. If all mankind could be brought to understand and obey the command “thou shalt not covet,” the course of the world would be completely changed. If all the nations were truly Christian, there could be no war. This seems an almost impossible task, but if each member of the Church would practice and teach just this, we would go a long way toward accomplishment. Put yourself on God's side and do all you can to work with Him for the peaceable ordering of the world wherein the Church can serve more effectively than in war and persecution.



—military and naval, strategic and economic. We cannot even do good without power to do it; and we cannot be powerful without (for example) maintaining certain naval bases on foreign soil where according to ethnic and historic considerations we have no right to be.

Great Britain, the United States, and Russia are, as has often been said, peace-loving states. They cherish no large designs of national aggrandizement, although all three intend to hang on what they have, no matter how it was obtained, and feel obligated to make such minor territorial adjustments in the near future as are dictated by strategic need. Since the future peace of the world depends on these three nations' being powerful, remaining powerful, and remaining at peace with each other, their strategic needs apparently have to be met even when they are opposed to such concepts as the self-determination of peoples. We can at least spare ourselves the sentimentality of rationalizing these steps in terms of Wilsonian idealism.

## II. THE REALIGNMENT OF EUROPE

THE RETURN of Russia to influence and power in the councils of Europe, the disappearance of any important central European power, and the belated realization of Americans that our safety depends in no small measure on the condition of Western Europe have brought about a complete realignment of the Continent. The effects of all these factors will only gradually be brought to light. But they will never be fully understood if they are assessed only in the "idealistic" terms which American Christians enjoy.

It makes a great deal of difference both to the British and to the Russians whether Continental governments are friendly or not — about the same amount of difference that it makes to us whether the Central American governments are friendly or not. The principle of absolute self-determination in Europe is a luxury too expensive for our allies to enjoy — just as we concluded it was too expensive in the Americas when we fought the Civil War, intervened in Nicaragua, Panamá, Haiti, etc., and fought a war with Mexico.

Hence, it seems to us that just now the greatest difficulty between the United States and Britain on the one hand, and Russia on the other, is not the difference in economic structure or political ideology, but the lack of understanding of each other's vital interests. For some 20 years, historic Russian foreign policy was unable to find expression because of the internal and external situation of the country after World War I. Now that World War II has restored Russian influence in European affairs, the rest of us must relearn the effects of the existence of a great power in Eastern Europe. Before World War I, Finland was an autonomous but not independent part of the Russian Empire. Poland was partly German, partly Russian. The Balkan nations trimmed their foreign policy to fit the winds from the steppes. They were also, of course, manipulated by Turkey, Germany, and the Austro-Hungarian Empire as well as by Britain. Political stability and peace were almost impossible in unhappy south-eastern Europe, not because of any inherent weakness of the peoples there, but because great powers from outside were constantly meddling in their affairs.

After World War II, the USSR has every reason to return to the Eastern European field. But there are many significant changes, to which the rest of the world must accustom itself. The synthetic Baltic republics are no more. Of the three, only Lithuania ever was a real nation, and the

greater part of its history was as a joint monarchy with Poland. Finland's independence has been guaranteed by the USSR, at the cost of strategic territorial concessions. Poland has been promised independence, with German territory to make up for the Polish territory to which the USSR lays claim in the name of Byelorussia and the Ukraine. Many American groups object that these territorial settlements ignore the wishes of the people concerned. They do. The Poles would undoubtedly like to have their nation stretch all the way to Kiev as it once did. Probably Mexico would like to have Texas and New Mexico back. But Americans would consider it mischievous trouble-making for the USSR to support a Mexican group agitating for the return of these territories just because they were once Mexican and still do contain many Mexicans.

The Balkan situation is perhaps the strangest, in view of past history. No longer are Russian ideas checked by the presence of powerful central European powers. From now on, until the wheel of history takes another turn, it appears that the Balkans will be an area in which Russian domination is as complete as that of the United States in the Western hemisphere. The result is certain to be a great loss in Balkan political diversity. That sizable section of the population which has earned a perilous livelihood by political adventuring with the support of one or another great power is likely to find itself unemployed. It seems clear that Russia is sincerely determined to launch upon a Balkan "Good Neighbor Policy" of her own; but, to the sorrow of Westerners, that "Good Neighbor Policy" does not envisage the suppression of Communists nor the support of bitter anti-Communists. From now on, the future of the Balkans depends on intelligent coöperation between the various Balkan nations and Russia. For that great mass of the population which will profit by political stability and peace, this simplification of the situation ought to be all gain.

## III. CHRISTIANITY AND FOREIGN POLICY

WHAT is the role of the Christian forces of America in this drama of power? That is not easy to say. We feel strongly, however, that it should not be one of demanding that Russia conduct her foreign policy along lines of moral perfection which the United States has never tried.

The first job of Christians is to view the whole subject from the standpoint of God — a God who loves all nations equally, and loves nations not at all except as they serve the welfare of their citizens and of mankind in general; a God who is not a citizen of the United States and does not mistake American interests for His own will.

God has seen the rise and fall of many types of political organization, and the grouping and regrouping of many empires. In spite of all the might of human selfishness and blindness and pride, He rules in and over history. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall My Word be that goeth forth out of My mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Nations and national power exist because they are able to serve God's purposes; they dwindle and die because "the mouth of the Lord hath spoken it." But the first function of any nation is to provide security and peace, internal and



external, for its citizens; to provide an environment in which men and women can do their work, raise their children, eat their bread, get a good night's rest, and worship their God. The location of a national boundary may have very little significance, or very great significance, for the accomplishment of this purpose. But this is the basic criterion for a "good" boundary, and historical, racial, linguistic, and cultural ties are only secondary elements in the picture.

Let us never forget that the Lord's prayer includes the petition, "Give us this day our daily bread": that the whole practical side of life is important religiously not because it makes men good but because it makes them plump and healthy. That too is part of God's purpose. Hence we need not be ashamed that our foreign policy has so invariably worked out to our economic and strategic advantage, nor shocked that the Russians are seeking their own. That is what nations are for.

**Y**ET, with all its blessing of the natural side of life, the Christian religion demands that men treat each other as brothers under God. To seek advantage to another's hurt is wickedness. Nations, like all other human institutions, are unsafe judges of their own actions; the peoples of the world need, and need desperately, an impartial tribunal for the adjudication of national disputes. It would be folly to try to tell ourselves that the organization being shaped at San Francisco is such a tribunal. There is only the hope that it may be a step in the right direction.

Presumably it would do little good to establish a world government with all the trimmings at the present time. For as long as the major powers cling to the concept of absolute national sovereignty, no paper document can make them relinquish their power and privilege. Such a government would no doubt become, like the League of Nations, merely the mouthpiece of the great powers. The impotence of the League was due to the failure of Britain and France to adhere to its principles just as much as to the failure of the United States to join. Manchuria didn't seem to be worth a fight. Ethiopia was part of an old bargain with Italy. When it came to a showdown, the League would commit itself to maintaining peace only when the "peace" involved was directly related to the vital interests of its powerful members.

The great need in international affairs at the present time would accordingly appear to be understanding and sympathy. Americans do not easily understand the complicated problems of European politics; we keep applying unreal and impractical standards to territorial settlements—standards which we would not for a moment permit to be applied to the areas of our own vital interest. Our State Department is always being urged to meddle in areas which make very little difference to us but the difference between life and death to the parties concerned.

We don't want to be among those who say to the seers, "See not," and to the prophets, "Prophesy not." Certainly, American Christians should feel free to protest against injustice and oppressions everywhere—to label it by its right name and to warn of the judgment of God upon it. But perhaps this is a different thing from electing our government to be the arm of the Lord via official protest, economic sanctions, or military action. As a nation, we do not come before the bar of international righteousness with clean hands. We have a festering race problem, but would be shocked to find this made the subject of official protests by the British and Russian governments. We have an unpleasant situation in Puerto

Rico, but we don't want ultimatums from overseas about it. The universal human activity of confessing other people's sins is explosively dangerous in international affairs.

As the United Nations organization—especially the Assembly with its various commissions—bends to its task it is to be hoped that an international forum will be created for the expression of world moral judgments. In and through the Assembly any nation, including our own, can appropriately bear witness to the conscientious convictions of its citizens. But even here, we should be constantly on guard against the tendency to identify righteousness with the national interest.

**ALTHOUGH**, in Eastern Europe we must recognize that Russian influence will dominate, in Western Europe we have a stake as great as any nation. Throughout our history we have tried to maintain good relations with France, and twice we have gone to war to prevent her domination by another power. We did so, not for reasons of sentiment, nor for the sake of justice, but because we have always recognized that France was a bastion of our own defense system.

Yet our policy in this vital sphere—not only France, but Holland, Belgium, and Italy—seems singularly ill-fitted to advance our interests. We keep having pouting-sessions with the French government, when we should be pouring machinery and supplies in to build up a strong industrial plant to fill the gap caused by the destruction of German industry. We worry about the possibility of Communism, but do nothing to reestablish free private enterprise. We tell people with empty stomachs and demolished houses that they are on their own now, and isn't it wonderful to be free? It is to be hoped that the change of faces in the United Nations Relief and Rehabilitation Administration will result in prompt action to restore those conditions of security and well-being which alone can bring about stability.

Would it be "power politics" thus to foster a strong and stable France? No doubt it would—though it would have merit of making life livable in that ravaged and unhappy land. But, if we believe in liberal democracy, if we believe in personal freedom and private property (not necessarily the private ownership of great corporations, which appears to be a thing of the past in Europe, but home ownership and small business and farming), the speedy return of France to prosperity is the first and most necessary step for the defense of this system on the Continent. Merely from the psychological point of view, it may be pointed out that the French "belong" on the Continent in a way which the Americans and the British do not. They understand Continental thought-processes which seem to remain something of a mystery to Anglo-Saxons, and have exercised cultural and political leadership for many years. Their leadership suffered a series of desperate blows, beginning with the attack on Ethiopia. But new men are in the saddle and new policies prevail. If the American way of life is ever to make headway in Europe, it will have to do so through the mediating influence of the French.

A prime example of the American lack of understanding of the Continent today is our inability to get along with the most popular political figure in Western Europe—De Gaulle. He is without doubt the most exasperating leader of a liberated land; but what we do not seem to realize is that each act which exasperates us endears him more to his fellow countrymen. Ten years from now, even three years from now, De Gaulle and his temperament may have passed out of political importance. But just now they express the



thoughts, feelings, desires, and ambitions of half a continent. His demands, his policies are a fairly accurate reflection of the demands and policies of the part of Europe upon which the safety of the United States depends. Sometimes it appears that we are unaware of the completeness of our dependence upon these weakened, hungry, and touchy peoples who hold the world balance of power.

#### IV. THE FUTURE

RUSSIA's Eastern European sphere and the British-French-American Western sphere offer potentialities of danger along their points of contact in Central Europe, and elsewhere. But, since we have all condemned ourselves to a world peace which hangs by a thread, we should not be surprised that the danger exists. It would be even greater if a British-American default in Western Europe led to a series of Communist revolutions which Stalin doesn't particularly want. For if Communist power stood on Western Europe's coasts, in the present state of affairs, it is very doubtful that a third World War could be prevented. We firmly believe that Communism and Western democracy can live together. If a sufficient period of peace and peaceful interchange of products, ideas, and ideals can follow this war, we look forward to a future in which the benefits of each system can fill up the weaknesses of the other. But as an essential first step for that period of peace, Western Europe must be revitalized with democracy—and that means with food, machinery, and money.

The forces of religion have a vital part to play in this whole process. In spite of the dismay with which some liberal-minded Christians in America greet the idea, the Churches of Western Europe are important factors in upholding the belief in personal freedom and individual initiative which we of the West consider to be necessary to human dignity. Having known European radicalism, Communist and otherwise, the Continental Churches are almost unanimously fearful of Russian influence. On the other hand, the USSR has thrown itself vigorously into the work of restoring religion in Russia—not merely, it would appear, as a short-lived expedient but as a definite long-range policy. New seminaries are being opened up, more paper is being allotted for Church publications. The Church is being allowed more concessions than would seem to be necessary merely to cheer up the people in a time of crisis.

Again, if time permits, the Churches in turn will exercise the moderating and reconciling influence which springs from their devotion to the God and Father of all. If religion flourishes in Eastern Europe, the Churches of Western Europe may lose their fear of Russia. In Russia itself, as the days of Revolution recede into the background, the Christian witness of love and human freedom will help to promote those ideals which we are now fighting to defend. The American Churches, free from State control and able to help financially, have unquestionably a great opportunity to make a contribution to international understanding by helping the churches of the Continent to rebuild themselves.

As Christians, we believe that the Christian religion offers to mankind the Way, the Truth, and the Life on which both personal and social salvation depend. Neither in American Capitalism nor in Russian Socialism do we find the will of God fully expressed. Nor will it be perfectly expressed in any system until Judgment Day, for selfishness and blindness and fear are always with us. Yet the Church is the leaven of

the social lump, the agency whereby the imperfect and partial service of mankind is made a fit instrument for God's purpose. A passionate concern for justice in our social order is quite as important a step toward understanding with Russia as any other the Church can take. Grinding poverty, oppression, war, insecurity, hunger—these are the real enemies of the human race. If Capitalists and Communists together make a vigorous attack on these enemies, they will be united in a firm alliance which may at last lay the foundation for a world government which is effective because the nations and parties trust each other.

#### Book Editor

FOR THE past several years, Jean Drysdale, the managing editor of THE LIVING CHURCH, has conducted our book review department, continuing the fine work in that department done by Frs. Frank Gavin, Leonard Hodgson, and William Dunphy, and Miss Elizabeth McCracken. However, the work of managing editor is a full-time job in its own right, and Mrs. Drysdale has for some time been anxious to give up the extra duty of conducting the book department.

We are happy to announce that, in acceding to her wishes, we have been able to secure a book editor who will carry on in the distinguished tradition, and carry it forward—the Rev. Hewitt B. Vinnedge, Ph. D., professor of New Testament Languages and Literature at Nashotah House. Fr. Vinnedge will conduct his department with the independence which is a *sine qua non* in a magazine published by a firm which also publishes books; however, he will use the facilities of our Milwaukee office, and all correspondence, reviews, and books should be sent to him as book editor of THE LIVING CHURCH at 744 North Fourth Street, Milwaukee 3, Wis.

Before entering the ministry, Fr. Vinnedge was head of the department of history and dean of men at State Teachers College, Mayville, N. Dak. Later he went to head the history department at Hastings College, Hastings, Nebr., and while there became a postulant for Holy Orders. As an undergraduate at Nashotah, he taught Latin and Greek and completed the seminary course in two years, receiving the degree of Bachelor of Divinity in 1933. He was ordained to the diaconate in 1931 by Bishop Beecher and to the priesthood in 1932 by Bishop Ivins. His Ph. D. degree in history, with minor in philosophy and political science, was granted by Marquette University in 1928. Fr. Vinnedge served from 1936 to 1941 as dean of Christ Cathedral, Salina, Kans. He and Mrs. Vinnedge (the former Lillian Esther Kilsberg) have two children—Lenore (17) and Harlan Hewitt (13).

Fr. Vinnedge has often written contributed articles and reviews to THE LIVING CHURCH, the most recent article being "An Anglo-Catholic Looks at His World," published in our issue of June 3d. He is the author of *Dramas of the Apostles* (1939) and *Crusaders and Saracens*.

He will continue, of course, to count on the able staff of book reviewers who have provided THE LIVING CHURCH FAMILY with expert opinion on current books in the past, but we have emphasized to him our desire that he make the department the expression of his own personality and interests as well. The pattern of the department will be worked out as time goes on, with the aid of advice and criticism from the FAMILY as to ways in which it can be fitted to their needs.



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# BOOKS



REV. HEWITT B. VINNEDGE, PH.D., EDITOR

## "Comfort Ye My People"

IT IS no cause for wonder that books addressed especially to the bereaved and the disconsolate are rolling off the presses in increasing numbers. In these dark days when the deprivation caused by the loss of loved ones is becoming almost universal, when the gold stars are multiplying in the land, when there is scarcely a city block or a cluster of farms but has its bereaved household, one would expect the mind of man to go either gropingly or purposefully to the great utterances of past ages for words of encouragement. One would expect preachers and writers to try to obey Jehovah's commandment to the Second Isaiah: "Comfort ye, comfort ye My people." And one is not surprised that those compilers gifted with the ability to sift out and select appropriate passages should bring together the results of their selection within the covers of a book.

One significant contribution to this last mentioned category is Helen Woodbury's *The Faith of Man Speaks* (Macmillan, 1945. Pp. 133, with index. \$1.75). This book bears the suggestive subtitle "An Anthology of Consolation." It is designed to be precisely that. It presents the age-old faith of man in his own immortal destiny. It is a compendium of some of the world's best and most ringing outbursts of courage, as well as of expressions of that serenity that comes when man has learned to be still and wait quietly on the Lord.

The book is divided into four parts: "From the Far Past," "From the Near Past," "From Yesterday," and "From Today." One may at times question the compiler's sense of chronology. Thus one may wonder why quotations from the Book of Common Prayer, from Martin Luther, John Donne, and John Bunyan should be listed as coming from the Far Past, while those from William Langland, Geoffrey Chaucer, and Francis Bacon are assigned to the Near Past.

Here are gathered together some of the world's most ancient words of hope and aspiration, from both within and without the stream of Judæo-Christian tradition. There are quotations from the Psalms, the Prophets of Israel, the Gospels and the Epistles of the New Testament, from St. John Chrysostom and St. Anselm. There are also selections from the Upanishads, the Bhagavad Gita, from Epictetus, Cicero, Virgil, and Seneca. A similarly wide range of source material is used in the quotations from more recent times; for freethinkers, pantheists, quasi-pagans (e.g. Nietzsche), and one avowed atheist (Robert Ingersoll) are drawn upon, as well as Christian poets, divines, mystics, essayists, and believers from many other walks of life. The compiler has made no attempt simply to marshal the names of the great who have sung or prophesied of hope and immortality; one finds well represented many writings which are "not

from the grand old masters, not from the bards sublime." One is almost reminded of the way in which the author of the Epistle to the Hebrews calls the roll of the great heroes of faith, and must then mention the countless others within the "great cloud of witnesses" who "obtained a good report through faith."

Many readers will find special interest in the book's last section, "From Today." Here are stirring words not only from distinguished contemporary poets and other writers, but a surprisingly large number of quotations from servicemen in the present war: poetry, prose, and prayer. Two five-star generals are represented (Eisenhower and MacArthur) and one five-star admiral (King); but there are also lieutenants, sergeants, privates—sailors, airmen—some named, many unnamed.

We have something quite different in Leslie R. Smith's *From Sunset to Dawn* (Abingdon-Cokesbury, pp. 125. \$1.00). There are quotations in this book, some from Christian writers (e.g., Francis Thompson, Christina Rossetti, E. Stanley Jones), some from writers of the school of optimistic banality (e.g., Ella Wheeler Wilcox). Quotation is incidental, however; for this book is a series of 38 meditations, intended to be appropriate for persons in sorrow or bewilderment. Many of them live up to this intention. Many of them breathe the spirit of Christian assurance (as one ought to expect from a minister of the Disciples' Church). But some, surprisingly, are as far from Christianity as are some of the quotations; few are banal. Some read like the gropings of a humanist, and a few could have been written by a cheerful and upright pagan in the good tradition of Marcus Aurelius.

I have seen one collection of splendid sermons in the present crop of books written for the puzzled and the grieving. It is written by the well known Scots clergyman and author, Dr. Arthur John Gossip (*Experience Worketh Hope*, Scribner's, 1945. Pp. 200. \$2.00). This is the American edition of a volume which appeared last year in Great Britain. It is difficult to speak with becoming and judicious restraint of these sermons, for they are a significant contribution to contemporary Christian preaching. Dr. Gossip is a teacher of homiletics in a theological school, and certainly he is able to practice the craft which he teaches. In this book there is no skirting the fringe of neo-paganism or of mere urbanity. There are no piccolo pipings of hopeful humanism, only the trumpet blasts of Christian certainty. Therefore, while the messages are (in author's words) "some thoughts for a troubled day," they are as timeless as any clear presentation of the hope that we have through Christ must always be. A spring



ing of pungent Scots idiom does nothing to lessen their effectiveness. Consider this sentence:

"History is there to show that nothing, not even patriotism, has so shining a record of sheer audacity, of daring, of unreckoning gallantry, of daft unbreakable courage, as religion has to show" (p. 14). "There is a touch of Pauline fire and flame in these sermons, and something of Pauline urgency."

Richard L. Evans' most recent collection of radio talks, . . . *And the Spoken Word* (Harper, 1945. Pp. 155, with index. \$1.50) perhaps does not properly belong in this mention of recent books of consolation. Yet there are so many of the talks that are designed to give comfort and encouragement that I have decided to include it. The book contains nearly 100 of the short radio talks which Mr. Evans has been giving for several years as part of the weekly CBS broadcasts from the Mormon Temple in Salt Lake City. As one might expect, they are pointed, clear, and succinct, as the requirements of this medium demand. A wide variety of subjects comes out for treatment. Mr. Evans is a popular publicist and a popular philosopher as well; but he is also skilled (and seemingly most sincere) in presenting the consolation and the solution which religion may offer to our many besetting anxieties. He has numerous apt quotations, the majority of which derive from the Old Testament. But there are many quotable things in what he has written himself.

Finally, may I add a word concerning a brochure which has come out of the pain and tribulation that Christians in Europe have been undergoing during the past six years (*Under the Cross*, published by the American Committee for the World Council of Churches, New York, 10c). It contains a message and findings of a group of Christian leaders who met near Geneva last summer. They have packed into 15 pages lessons which are vital for organized religion in America. We Angli-  
cans may well deplore some assertions in the brochure, such as this: "It is the Word of God which creates the Church" (p. 7), in such context that the "Word of God" can mean only the Bible. All persons, however, who are aware that pagans are in the majority everywhere, will welcome the declaration that "the spirit and methods of foreign missions must be introduced into our evangelistic work" (p. 4). And those who would emancipate the Church from the cult of the respectable and "the right side of the tracks" will be glad to read that if "the Church wishes its words to be convincing, it must allow itself to be separated from specially bourgeois' associations. . . . Only a Church which accepts the revolutionary Word of God in the social sphere will be able to speak to the dechristianized masses" (p. 9).

### Poetry

BUNDLES FOR BRITAIN, Sonnets and Other Poems by Mary E. Simonds. This book may be purchased for \$1.00 through Bundles for Britain, Inc., Brattleboro, Chapter, 5 Harris Place, Brattleboro,

Vermont, to whom go all proceeds received by the author from this edition.

This little volume is a bundle in itself, for Mrs. Simonds has gathered her poems from various periodicals and earlier collections and added some new verses to complete her gift.

This reviewer particularly likes the sonnets, *Winston Churchill* and *Josiah Wedgewood* though *Sangerfield* remains her favorite.

There are included several charming songs for or about children. The religious poems are marked by sincere devotion.

### TRUE TO TYPE

Venus being Venus,  
Does not stay unwed:  
Daphne being Daphne,  
Turns to wood instead.

Seeks metamorphosis,  
And becomes a tree:  
Spurns the god Apollo,  
Handsome though he be.

Neither can a mortal  
Be what he is not.  
Neither can a leopard  
Eradicate one spot.

Venus being Venus,  
Seeks a wedded state:  
Daphne being Daphne,  
Will not have a mate.

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PORTIA MARTIN.

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## SOUTH FLORIDA

### Confirmation Class of 98

St. Agnes' Church, Miami, Fla., with the largest congregation in the diocese of South Florida, had its seating capacity of 1,000 overtaxed on Whitsunday, many remaining outside after all space was filled. In this evening service, Bishop Wing confirmed a class of 98 persons, presented by the rector, the Ven. John E. Culmer. Bishop Wing blessed a new bishop's throne, sedilia, choir stalls, pews and memorial windows. Two large windows are memorials to Bishop Gray, first missionary Bishop of Southern Florida, and Bishop Mann, first diocesan Bishop.

Since he took charge of St. Agnes' Mission nearly 16 years ago, Fr. Culmer has presented 1,389 persons for Confirmation and the struggling mission has become a large and active parish, its helpful influence widely extended. When Fr. Culmer came to Miami, the church was only partly built, the work thereon long stopped through lack of funds. Under his leadership the congregation worked zealously, soon completing the building and later they cancelled the building debt and erected several large parish buildings. His appointment several years ago as archdeacon of Colored work gives him the oversight of all Colored congregations in South Florida.

## CONNECTICUT

### Mrs. L. F. Piper Appointed

#### Religious Education Consultant

Mrs. Laurence F. Piper of Milford, N. H., has been appointed secretary of the Department of Religious Education and diocesan religious education consultant in Connecticut, in succession to Miss Helen R. Stevens, who resigned the first of the year after 15 years of devoted service, to become executive superintendent of the Curtis Home in Meriden, Conn.

Mrs. Piper has had a wide experience in the work of the Church, including leadership in Young People's Conferences, the Woman's Auxiliary, the Girls' Friendly Society, and Church schools. She will assume her new duties September 1st with an office in the diocesan house, 207 Farmington Avenue, Hartford, Conn.

At a recent meeting of the Department of Religious Education, the Rev. A. R. Kline, rector of St. Mark's Church, New Britain, Conn., was elected executive vice-chairman of the department.

## FOND DU LAC

### New Dean for St. Paul's

The Rev. Richard Goodwin Baker has accepted his election to become dean of St. Paul's Cathedral, Fond du Lac, Wis., and will assume his new duties on July 8th.

Son of a clergyman, Fr. Baker was born in Bloomington, Ill., in 1911. He

received his public school education in that city and in Momence, Ill. After four years with the Western Electric Company, he entered Nashotah House. Ordained in 1936, he began his ministry at St. Mark's Church, Waterloo, Iowa.

In 1937 he was elected rector of St. Paul's, Marshalltown, Iowa, where he served until he accepted the position of assistant to Bishop Essex of Quincy and rector of St. Paul's Church, Peoria, Ill., in 1942. While in Iowa he was a member of the staff of Camp Morrison for Boys, and served as chairman of the Department of Social Relations of the diocese.

Fr. Baker married Mary Catherine Jack of Oak Park, Ill., in 1936. Mrs. Baker is a graduate of Kemper Hall. They have two children, Anne and Michael, 6 and 3 years of age. In Peoria, Fr. Baker was secretary of the diocese, editor of the diocesan magazine, and rural dean of Peoria.

## DALLAS

### St. Paul's Dedicated

St. Paul's Mission, Oak Cliff, Dallas, Texas, now free of debt, was dedicated on June 10th at services conducted by Bishop Moore of Dallas. Opened in October, 1939, in the rented lower floor of a house, the venture was started with no members. By 1940 larger quarters were needed and services were held in a more spacious home. Two lots were purchased as well as an old house, which was transferred to the property in January, 1942. Six months later, just before building was frozen, the mission members borrowed \$2,500 on their own notes and built a chapel, the first unit in a permanent plan. By January of 1945 the personal notes were scaled down to \$1,000, which was given to the mission by the American Church Building Fund Commission.

There are now 30 communicants in the organized mission, which was admitted as such at the diocesan convention in January. A regular Church program is being carried on, with a Woman's Auxiliary, Junior Daughters of the King, and a Boys' Club.

In the dedication services Bishop Moore paid tribute to the work of Deaconess Lillian W. Crow, superintendent and founder of the mission, who had been the guiding force behind its development. Deaconess Crow went to Dallas in 1901. After the death of her husband, Daniel R. Crow in 1904, she attended the New York Training School for Deaconesses and has served in missionary work in Nevada, and in a supervisory capacity in the Episcopal Psychiatric Study Home for Problem Children in St. Louis.

## LONG ISLAND

### Bishop's Men Organized

Over 500 laymen met in the Cathedral House at Garden City, N. Y., on June 8th to initiate the organization of the "Bishop's Men," designed to help the

Bishop carry out the missionary program of the diocese and Church. All parish members of men's clubs, Brotherhood of St. Andrew, Evangelical Fellowship vestries, and bishop's committees will be affiliated with the diocesan Bishop's Men.

Six meetings of the entire group are planned per year. The program will follow the Forward in Service program for the year, and at each meeting some special project will be discussed. The Bishop will give a series of instructions on the "Incarnation" which is the Forward in Service subject this year. This will be followed by a question period.

## SOUTHERN VIRGINIA

### Council Increases

#### Negro Delegates

A canon which will increase the number of lay delegates to council from the Colored convocation was adopted by the 53rd annual council of the diocese of Southern Virginia, held in the Church of the Good Shepherd, Richmond, Va., on May 8th. The method now adopted allows one delegate from each church or group of churches served by one clergyman and elected by the cure and not by the convocation. This increases the number from six to ten.

A further constitutional amendment passed its first reading under which lay delegates from the Colored churches will be admitted on the same basis as delegates from other churches. This will be voted on at the next diocesan council.

Referring to the problems of young people, Bishop Brown spoke favorably of some of the many plans and schemes for ministering to the youth but stated that the true source of the solution lies in parental training and example in the home.

Among the resolutions adopted were the restoration of the Committee on the Increase of the Ministry, and the division of the Church Program efforts—one division to be the regular maintenance Church Program fund of approximately \$50,000, the other division to be known as an Advance Work Program of approximately \$25,000. Under the advance work program will be all special offerings together with a discretionary fund.

**ELECTIONS:** Standing committee, Rev. Messrs. M. Guerry, T. Willis, R. E. Withers jr.; Messrs. G. B. Townsend, G. R. Humrickhouse, C. R. Deane; Executive board, Rev. Messrs. G. P. Gunn, G. L. MacClintock, W. Shiers, R. H. Jackson; Messrs. T. H. Willcox, B. D. Ayers, E. V. Brush, J. Darling, H. McR. Pinner. Examining chaplain, Rev. Messrs. E. R. Jones, M. Guerry.

## ERIE

### 35th Annual Convention

"We should be deeply conscious of our shortcomings and frankly admit our negligences. Together with many Christians everywhere we have failed miserably to follow Jesus Christ as our Lord and Saviour, even as all of us have promised to do, and our efforts in His behalf have never been near our capacity for labor."

*The Living Church*



for love." So declared Bishop Wroth in his annual address to the clergy and lay deputies to the 35th annual convention of the diocese of Erie which met in Allegheny College, Meadville, Pa., May 15th and 16th.

The 34th annual meeting of the Women's Auxiliary was held simultaneously with the convention. Arrangements were under the direction of Mrs. Alexander Warner, diocesan president, Titusville, Pa.

Col. E. V. D. Selden, diocesan treasurer, reported that to May 12, 1945, the diocese had received \$697.38 for the Army and Navy Commission fund for chaplains; \$14.12 in Good Friday Offerings for the Bishop of Jerusalem. During 1944, \$540.49 was sent to the Army and Navy Commission; \$788.85 to the Presiding Bishop's Fund for World Relief; \$243.40 to the Bishop of Jerusalem.

The convention approved the amount of \$3,000 to be sent to National Council for the general program of the Church.

The Rt. Rev. John Chamberlain Ward, retired Bishop of Erie, was the speaker after the luncheon on May 16th. His first remarks were congratulations to the clergy and people of the diocese on the splendid leadership which Bishop Wroth was affording. One evidence of this is reflected in the fact that three years ago the total diocesan debt was \$180,000, and at that time \$10,000 a year was being paid in interest charges. Now the debt is \$18,000.

**ELECTIONS:** Standing committee, Rev. Messrs. L. Small, A. Broadhurst, G. C. Fohner, Dean B. Blodgett; Messrs. J. H. Chickering, W. D. Gallup, J. A. Rockwell, R. P. King. Examining chaplains, Rev. Messrs. P. L. Schwartz, T. L. Small, A. C. Kelsey. Board of trustees, Messrs. R. Fryling, B. Hubbard, A. D. Van Scoy, E. Anderson, G. Hamilton, W. W. Beatty.

## WEST MISSOURI

### Convention Hears Dr. C. A. Mason

The annual convention of the diocese of West Missouri was held Memorial Day, in St. Paul's Church, Kansas City, Mo. It was followed by a diocesan dinner the same night, at which the Rev. Dr. C. Avery Mason, Bishop Coadjutor-elect of Dallas, was the speaker. Dr. Mason talked on the Forward in Service Movement, which he has headed under the direction of the National Council.

Although the business of the convention was completed in one day, clerical delegates remained over May 31st, for a joint session with the Woman's Auxiliary, at which Dr. Mason discussed the Forward in Service Movement in further detail. At this joint session Bishop Spencer of the West Missouri diocese delivered his annual address.

At the conclusion of the bishop's address, the Hon. William G. Holt suggested that pledges for the Army and Navy Fund be made at once, and more than \$1,300 of the \$1,500 quota was pledged.

**ELECTIONS:** Executive council, Rev. Messrs. L. W. Merrill, H. B. Whitehead, J. S. Allen; Messrs. L. W. Garlicks, W. C. Goffe, F. M. Bernardin. Standing committee, Dean C. W. Prouse; Rev. Messrs. E. W. Merrill, R. M. Prelease, C. R. Tyner; Messrs. H. Burr, B. C. Howard, W. G. Holt, W. A. Cochel.



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# Confirmation Instruction

At first blush, many of you who read this column each week, and especially priests, are going to say after glancing at the title, that here is a matter that might jolly well be left to those whose function it is, i.e., the parish priests, and let commenting laymen like ourselves attend to our own knitting as laymen. At first blush, you are apparently right, but at second blush it all develops into a horse of another color. Methinks a live and active interest in seeing that *full and proper* Confirmation Instructions are given is a matter in which we laymen have more rights than has previously been considered. We are the ones who are made, through these instructions, either good, intelligent Episcopalians, capable of loving and defending the full, honest Faith of The Church, or else we are made half-baked, one horse, and semi-ignorant members of the Episcopal Church, with minds blank and wide open to attract all sorts of notions and prejudices far from the truth, but which in time become as real to us as our Bibles, more so, in fact, for mighty few of us know any thing about our Bible, but that's still another story. Who let us get that way? All of this has transpired through the earnest faithfulness or the lazy faithlessness of some parish priest back in our earlier years somewhere.

Now, what started us off on this tack, anyway? Well, if you really want to know, here goes. Sometime ago we had dumped into our laps without the asking, the knowledge that a certain parish priest of reasonable prominence in a parish within five hundred miles of here—in a city parish at that—had gone to parents of children whom he was preparing (?) for Confirmation, and which parents were not of the Episcopal Faith, and had adjured them to come along and be confirmed with their children, so that the entire family group might be complete in The Church. These parents being mostly of the swanky-worldly type, were not visibly interested, and informed said rector that they distinctly *were not* going to attend a lot of dry lectures and meetings for such a purpose, or to please him. They, however, were promptly assured by this genial, hail-fellow-well-met—and accommodating priest-soul, that they needn't let that bother them. All they had to do, he promised them, was to stand up for a few moments, let the Bishop put his hands on their heads, say "I do" at the right place, and that would be *that!* "Besides, that wouldn't be too much to ask parents to do for their kids' sake, would it?"

Well, the parents who have come into that and other Churches under similar

circumstances are the **WORSE** for the experience, and will, we fear, make blamed poor Episcopalians, unintelligent Episcopalians, unconverted Episcopalians, and Episcopalians whose failures in working, praying, and **GIVING** will have to be assumed, shouldered and borne by the other more faithful, earnest and intelligent Episcopalians who love, and then work, pray and give for the maintenance of their beloved Church. Doesn't that make it strikingly clear, therefore, that we laymen do have the right to show a keen, searching, piercing interest in such matters which **NORMALLY** should be priests' functions entirely? But when priests fail to function, then it's time that laymen get interested and see to it that certain standards of instruction are maintained for **ALL**.

The burthen of all this is not merely to let fly a broadside at the priest in question, although God knows he has a lot coming to him, but also to point out that it is from this sort of a cause, at the root, that we have so many different notions, opinions and prejudices in The Church today about matters upon which there should be **NO** discussion, and by the reverse, it is the reason why we have so much lack of interest in vital questions which arise, affecting seriously The Church, Her standards, Her life and Her adherents, when there ought to be dynamic interest, opposition, and a generally militant attitude toward all that would cause any let-down in The Church and Her Christ-given standards.

If any of us laymen run into situations of the sort we've reported, especially when it will affect our own children or those adult souls whom we've yearned, and worked and prayed for to get to Confirmation, and then find them getting slated for a short-cut Confirmation Instruction course, we earnestly believe that the matter is grave enough to lay before The Bishop of that particular Diocese for such action as he may deem necessary to take.

We think it is hardly necessary to say to you that what we've said above is *not* aimed at any group or type of churchmanship within The Church. What we've said goes just as much for priests who wear chasubles as for those who don't. We're pulling no punches and playing no favorites. The longer we are in The Church, and in this business, the more shocked we become at the "negligences and ignorances" of average Episcopalians, and this sort of thing **COULD NOT** be, had our people been painstakingly instructed in The Faith of The Church before Confirmation.

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## CHANGES

### Appointments Accepted

**Barkow**, Very Rev. Calvin H. L., dean and rector of St. Michael's Cathedral, Boise, Idaho, will become rector of St. Paul's Church, Oakland, Calif., on July 2d. Address: 116 Montecito Ave., Oakland. He has been elected dean emeritus of St. Michael's Cathedral.

**Bunday**, Rev. Roger Jack, recently ordained deacon, becomes deacon in charge of Trinity Church, Hinckley; Grace Church, Rush City, and St. Andrew's, Moose Lake, Minn., on July 24th. Address: Hinckley.

**Dorrance**, Rev. Samuel M., was elected rector emeritus of St. Ann's Church, Brooklyn, N. Y., on April 16th.

**Gill**, Rev. Raymond Alan, formerly in charge of St. Andrew's Church, West Manayunk, Pa., is now principal of Bolahun Boys' School as a priest-associate of the Order of Holy Cross. Address: Order of the Holy Cross Liberian Mission, Kailahun, Sierra Leone, West Africa.

**Haden**, Rev. Clarence R., jr., rector of St. Paul's Church, New Orleans, La., will become rector of St. Philip's Church, Durham, N. C., on August 1st.

**Holland**, Rev. Norval W., priest in charge of St. Paul's, Carlinville; St. John's and St. Luke's, Springfield; and St. Peter's, Chesterfield, Ill., will become rector of Holy Trinity Church, Manistee, Mich., on July 1st.

**Johnson**, Rev. Wright R., recently ordained deacon, will become deacon in charge of the Church of the Good Samaritan, Sauk Center, and St. Stephen's, Paynesville, Minn., on August 1st. Address: Sauk Center.

**Robinson**, Rev. George William II, recently ordained deacon, becomes deacon in charge of St. Paul's, Owatonna; St. Peter's, Kasson; and St. Matthew's, West Concord, Minn., on June 24th.

**Schneider**, Rev. Theodore J., vicar of Emmanuel Church, Quakertown, Pa., will become rector of Trinity Church, Ambler, Pa., July 1st. Address: Trinity Rectory, Ambler.

**Turner**, Rev. William S., rector of Holy Trinity Church, West Palm Beach, Fla., has accepted a call to become rector of Trinity Church, New Orleans, La.

### Resignations

**Bull**, Rev. Edward, resigned May 31st as priest in charge of Holy Trinity Church, Melbourne, and St. John's Mission, Eau Gallie, Fla., because of poor health.

### Restorations

**Bothe**, Rev. Carl William, was restored to the priesthood on June 7, 1945, in St. Paul's Cathedral, Fond du Lac, Wis., by Bishop Sturtevant of Fond du Lac acting under canon 64, section 2.

### Ordinations

#### Deacons

**Delaware**—John Claud Frank Strong was ordained deacon June 3d in the Cathedral Church of St. John, Wilmington, Del., by Bishop McKinstry of Delaware. He was presented by the Very Rev. Robert Hatch and the Rev. Paul A. Kellogg preached the sermon. The Rev. Mr. Strong will continue his studies until September when he will become assistant at St. Paul's Church, Camden, and St. Martin's Church, Hartley, De.

**Georgia**—Clifton Huntington White was ordained deacon April 29th in Christ Church, Valdosta, Ga., by Bishop Barnwell of Georgia. He was presented by the Rev. Thomas G. Munday. The Rev. Mr. White has been appointed dean of chapel at the Georgia State Woman's College, Valdosta, where he has been a faculty member for a number of years.

**South Florida**—John Durham Wing, jr., was ordained deacon at St. Luke's Cathedral, Orlando, Fla., on June 3d by Bishop Wing of South Florida. He was presented by the Very Rev. Melville E. Johnson and the Rev. Martin Bram preached the sermon. The Rev. Mr. Wing is a member of this year's graduating class at General Theological Seminary and will return to the seminary next fall as a tutor.



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Seabury-Western students also studied as a part of their Easter-term course the rural church, a course given by Fr. Samuelson and Prof. Rockwell C. Smith, professor of rural sociology at Garrett Biblical Institute in Evanston, Ill. This course will henceforth be offered to middlers and will be integrated with the regular training program.

All Seabury-Western students who were members of the junior and middler classes during the academic year just closed, have been assigned to practical field work under the direct supervision of the seminary. The summer period has been designated as the Trinity term and academic credit will be given in pastoral theology for work done under this program.

## CONFERENCES

### Kanuga Conference Cancelled

In keeping with the ODT ban on conferences and travel restrictions, the executive committee of the Kanuga Board of Managers of Kanuga Lake, Hendersonville, N. C., recently issued the following statement:

"The adult, clergy, and college conferences will not be held at Kanuga Lake this summer. All other parts of the summer program will proceed as usual. The guest period will open July 7th rather than July 22d."

Information as to the program for the other sessions this summer is available from the Rev. John A. Pinckney, supervisor, P. O. Box 308, Clemson, S. C.

### Penn-Carolina Bible Conference

The Penn-Carolina Bible Conference will be held August 17th to 31st on the grounds near Leaksville, N. C., for all ages, with special program for young people.

The Evangelical view of the Bible, Prayer Book, and Church history, with evangelism and missions in all their forms, will be stressed.

Some of the speakers will be the Rev. P. W. Reed, chaplain; "Mother" Hill, director; Janet Robinson, young people's leader; David McCaig, the Rev. and Mrs. William J. Gordon, Mrs. E. P. Harrison, Miss E. MacMurray, the Rev. J. J. D. Hall, and H. C. Dunlap.

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DEATHS  
"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

## L. Bliss Everitt, Priest

The Rev. Linford Bliss Everitt, vicar of the Chapel of St. Mary the Virgin, Mount Calvary Church, Baltimore, died after a very brief illness on June 8th.

Fr. Everitt was a graduate of Harvard University and General Theological Seminary. He was ordained priest by the late Bishop Fiske in 1923, and a few months later began the association with Mount Calvary Church which lasted until his death at the age of 54. Since 1928 he had been vicar of St. Mary's Chapel, working with exceptional faithfulness among the Colored people who form its congregation.

Burial was in Baltimore on June 11th. After an early Requiem in the chapel, the burial Requiem was sung by the Rev. W. A. McClenthen, rector of Mount Calvary Church. Bishop Powell of Maryland read the Burial Office and went with the mourners to the grave for the committal.

## Charles Frederick Odell, Priest

The Rev. Charles Frederick Odell, retired, died April 30th at Tarrytown Hospital, Tarrytown, N. Y., at the age of 81.

Funeral services were held at Christ Church, Tarrytown, with the Rev. C. Kenneth Ackerman, rector, officiating. Interment was in Sleepy Hollow Cemetery.

A famous athlete of Yale University in the early eighties and long prominent in the civic, social, and business life of Tarrytown, the Rev. Mr. Odell was ordained priest in 1922 by Bishop Manning. He served as chaplain of Hart's Island Prison and the House of Refugees; resident chaplain of West State Penitentiary, Pittsburgh; rector of St. Luke's Church, Caribou, and the Church of the Advent, Limestone, Me.; and rector of St. Peter's Church, Portland, Me.

Surviving him are his wife, Louise Dade Odell, whom he married in 1892; his daughter, Mrs. John M. Squiers of Tarrytown; a son, Elliot Dade Odell of New York; and four grandchildren.

## Sydney Neville Ussher, Priest

The Rev. Sydney Neville Ussher, retired, died June 4th at the home of his sister, Miss Elizabeth Ussher, in Santa Monica, Calif.

Burial was from St. Augustine-by-the-Sea, Santa Monica, on June 7th, with the Rev. Wallace N. Pierson, rector, officiating. Interment was at Woodlawn Cemetery, Santa Monica, by the side of his father, the late Rt. Rev. Brandran B. Ussher, who for many years was bishop of the Reformed Episcopal Church in Canada.

Born in Aurora, Ill., on November 27, 1868, he attended the University of Pennsylvania's Law School and Philadelphia Divinity School. Ordained priest in 1902, he served as rector of All Saints' Church, Philadelphia; traveled for the Board of

Missions; was dean of St. Mark's Cathedral, Grand Rapids, Mich.; served as assistant rector of St. Bartholomew Church, New York; and was on the staff of the New York City Mission. In 1921 he served as president of the New York Public Lecture Association.

## Mrs. William Lamont

Elizabeth Kent Lamont, wife of the Rev. William S. D. Lamont, rector of St. John's Church, Keokuk, Iowa, died June 7th at Graham Hospital where she had been a patient for several months. Funeral services were held June 9th from St. John's Church, Keokuk.

Born near Palmyra, N. Y., on May 1875, she married the Rev. Mr. Lamont in 1897. After her marriage she lived in Sodus, N. Y., and St. Joseph, Mo., before moving to Keokuk.

Surviving her besides her husband are two children, Douglas Lamont of Keokuk, and Miss Truth Lamont of Mt. Pleasant, Iowa; three brothers; and a sister.

## Mrs. William F. Parsons

Ethel Stocking Parsons, widow of the Rev. William F. Parsons, died June 6th at Portland, Conn., in her 81st year. Since Fr. Parsons' death in 1935, she had lived with her sister and a cousin in the home at Portland built by her great-grandfather on his return from the Revolutionary War. Her father, David Stocking, organized the Chapel of St. John the Baptist, now a part of Trinity Parish, Portland. There she met Fr. Parsons, who served the Chapel during his student days at Berkeley Divinity School. There also the Burial Office was read for her on June 8th by the Very Rev. Malcolm J. VanZandt, rector of Trinity Church, Portland.

She was well-known and loved in parishes from Georgia to Massachusetts, and maintained correspondence with friends in all of them. Mrs. Parsons is survived by one son, Paul S. Parsons, of West Chester, Conn.

## Albert Steves Jr.

Albert Steves jr., prominent layman and civic leader of San Antonio, Texas, died in Johns Hopkins Hospital, Baltimore, on June 7th, after a brief illness. He and Mrs. Steves had gone to Annapolis to attend the Naval Academy graduation exercises and to see their youngest son receive his commission in the Navy.

Burial services were held in St. Mark's Church on June 11th with Bishop Jones Dr. Wright and the Rev. Samuel Caper officiating.

Senior warden of St. Mark's Church, he served on many diocesan committees and was often a deputy to General Convention. In 1934 he was appointed to serve on the national committee of the Laymen's League.

Mr. Steves is survived by his mother, his widow, two sisters, and five sons.

The Living Church



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Very Rev. Victor Hoag, Editor

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# CHURCH CALENDAR

## June

24. Nativity St. John Baptist, Fourth Sunday after Trinity.
29. St. Peter. (Friday.)
30. (Saturday.)

## July

1. Fifth Sunday after Trinity.
4. Independence Day. (Wednesday.)
8. Sixth Sunday after Trinity.
15. Seventh Sunday after Trinity.
22. Eighth Sunday after Trinity.
25. St. James. (Wednesday.)
29. Ninth Sunday after Trinity.
31. (Tuesday.)

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| Leahy, W. D., 7th War Loan Drive (corr.)                           | 6/3/45-2   |
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## CHURCH SERVICES



**GO TO CHURCH!** That slogan, sounded round the world, might well put an end to the world's chaos. The rectors of leading churches listed here urge you to put the slogan to work in your own personal world. Use it on your friends.

Whether as a traveler in a strange city, or as a local resident, you are always welcome to come into these leading churches for the services or for quiet moments of prayer. And you are urged to bring with your your friends. Accept the cordial invitation!

**CHICAGO**—Rt. Rev. Wallace E. Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop  
Church of the Atonement, 5749 Kenmore Avenue, Chicago 40  
Rev. James Murchison Duncan, rector; Rev. Edward Jacobs  
Sun.: 8, 9:30 & 11 a.m. H.C.; Daily: 7 a.m. H.C.

**LONG ISLAND**—Rt. Rev. James Pernette DeWolfe, D.D., Bishop; Rt. Rev. John Insley B. Larned, D.D., Suffragan Bishop  
St. Paul's Church of Flatbush, Church Ave. and St. Paul's Place, Brooklyn. B.M.T. Subway, Brighton Beach Line to Church Avenue Station.  
Rev. Harold S. Olafson, D.D., Rector  
Sun.: 7:30, 8:30, 11 a.m. & 8 p.m.; Thurs.: 10 a.m., Holy Communion and Spiritual Healing; Daily: Holy Communion 7:30 a.m., Saints' Days, 10 a.m. Choir of Men and Boys.

**LOS ANGELES**—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop  
St. Mary of the Angels, Hollywood's Little Church Around the Corner, 4510 Finley Ave.  
Rev. Neal Dodd, D.D.  
Sunday Masses: 8, 9:30 & 11

**LOUISIANA**—Rt. Rev. John Long Jackson, D.D., Bishop  
St. George's Church, 4600 St. Charles Ave., New Orleans  
Rev. Alfred S. Christy, B.D.  
Sun.: 7:30, 9:30, 11; Fri. & Saints' Days: 10

**MAINE**—Rt. Rev. Oliver Leland Loring, Bishop  
Cathedral Church of St. Luke, Portland  
Sun.: 8, 9:30, 10, 11 & 5; Weekdays: 7:30 & 5

**MASSACHUSETTS**—Rt. Rev. Henry Knox Sherrill, D.D., Bishop; Rt. Rev. Raymond Adams Heron, D.D., Suffragan Bishop  
Church of the Advent, Mt. Vernon and Brimmer Sts., Boston  
Rev. Whitney Hale, D.D., Rector; Rev. Peter R. Blynn, Assistant  
Summer Schedule: Sun.: 7:45 a.m. Matins; 8 and 9:30 a.m. Holy Communion; 11 a.m. Sung Mass and Sermon; 6 p.m. Evensong, Intercessions and Devotions  
Daily: 7:30 a.m. Matins; 7:30 a.m. Holy Communion; 9:30 a.m. Thursdays and Holy Days, Holy Communion (additional)  
Fridays: 5:30 p.m. Service of Help and Healing  
Confessions: Saturdays, 5 to 6 p.m. (and by appointment)

**MICHIGAN**—Rt. Rev. Frank W. Creighton, D.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit  
Rev. Clark L. Attridge  
Weekday Masses: Wed., 10:30; Fri., 7; Sunday Masses: 7, 9 & 11

**MISSOURI**—Rt. Rev. William Scarlett, D.D., Bishop  
Church of Holy Communion, 7401 Delmar Blvd., St. Louis  
Rev. W. W. S. Hohenschild  
Sun.: 8, 9:30 and 11 a.m. Wed.: H.C. 10:30 a.m.  
Other services announced.

**NEW YORK**—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop

Cathedral of St. John the Divine, New York  
Sun.: 8, 9, 11 Holy Communion; 10 Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days & 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (Sung); Open daily 7 a.m. to 6 p.m.

Church of the Ascension, Fifth Ave. & 10th St., New York  
Rev. Roscoe Thornton Foust, Rector  
Sun.: 8, 11; Daily: 8 Communion; 5:30 Vespers.  
Church is open 24 hours a day.

Church of Heavenly Rest, 5th Ave. at 90th St., New York  
Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover; Rev. George E. Nichols  
Sun.: 8, 10 (H.C.), 11 M.P. & S., 9:30 Ch. S.; 4 E.P. Weekdays: Thurs. & Saints' Days, 11 H.C.; Prayers daily 12-12:10

Chapel of the Intercession, 155th St. and Broadway, New York  
Rev. Joseph S. Minnis, Vicar  
Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9, 10, 5 p.m.

St. Bartholomew's Church, Park Ave. & 51st St., New York 22, N. Y.

Rev. Geo. Paul T. Sargent, D.D., Rector  
8 a.m. Holy Communion; 11 a.m. Morning Service and Sermon  
Weekdays: Holy Communion at 8 a.m.; Thursdays and Saints' days at 10:30 a.m. The Church is open daily for prayer

St. James' Church, Madison Ave. at 71st St., New York

Rev. H. W. B. Donegan, D.D., Rector  
Sun.: 8 Holy Communion; 11 Morning Service & Sermon. Weekdays: Holy Communion Wed., 7:45 a.m. and Thurs., 12 m.

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York

Rev. Grieg Taber  
Sun. Masses: 7, 9, and 11 (High)

St. Thomas' Church, 5th Ave. & 53rd St., New York

Rev. Roeliff H. Brooks, S.T.D., Rector  
Sunday Services: 8 and 11 A.M.  
Daily Services: 8:30 A.M., Holy Communion  
Thursdays: 11 A.M., Holy Communion

### NEW YORK—(Cont.)

Little Church Around the Corner  
Transfiguration, One East 29th St., New York  
Rev. Randolph Ray, D.D.  
Sun.: Communion 8 & 9 (Daily 8); Choral Eucharist & Sermon, 11; Vespers, 4

Trinity Church, Broadway & Wall St., New York  
Rev. Frederic S. Fleming, D.D.  
Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Saturdays), 3

**PENNSYLVANIA**—Rt. Rev. Oliver James Harbo, D.D., Bishop

St. Mark's Church, Locust St., between 16th & 17th Sts., Philadelphia  
Rev. William H. Dunphy, Ph.D., Rector; Rev. Philip T. Fifer, Th.B., Asst. Rector  
Sun.: Holy Eucharist, 8 & 9 a.m.; Matins, 10:30 a.m.; Sung Eucharist & Sermon, 11 a.m.; Evensong & Instruction, 4 p.m.  
Daily: Matins, 7:30 a.m.; Eucharist 7:45 a.m. Evensong, 5:30 p.m. Also daily, except Saturdays 7 a.m. & Thursday and Saints' Days, 9:30 a.m. Confessions: Saturdays 12 to 1 and 4 to 5 p.m.

**RHODE ISLAND**—Rt. Rev. James DeWolfe Perry, D.D., Bishop; Rt. Rev. Granville Gaylord Bennett, D.D., Suffragan Bishop

Trinity Church, Newport  
Rev. L. Scaife, S.T.D., on leave USNR; Rev. Wm. M. Bradner, minister in charge; Rev. L. Dudley Rapp, associate minister  
Sun.: 8, 11 a.m., 7:30 p.m.; Church School Meeting at 9:30 a.m.; Wed.: 11 Special Prayers for the Armed Forces; Holy Days: 7:30 & 11

**SPRINGFIELD**—Rt. Rev. John Chanler White, D.D., Bishop

St. Paul's Pro-Cathedral, Springfield  
Very Rev. F. William Orrick, Dean  
Sunday: Mass, 7:30, 9:00, and 10:45 a.m.  
Daily: 7:30 a.m.

**WASHINGTON**—Rt. Rev. Angus Dun, D.D., Bishop

St. Agnes' Church, 46 Que St. N.W., Washington  
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge  
Sun. Masses: 7, 9:30, 11; Mass daily: 7; Extra Mass Thurs. at 9:30; Fri. 8 Holy Hour; Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington  
Rev. Charles W. Sheering, D.D.; Rev. Hunter M. Lewis; Rev. Francis Yarnell, Litt.D.  
Sun.: 8 H.C.; 11 M.P.; 6 p.m. Y.P.F.; 8 p.m. E.P.; 1st Sun. of month, H.C. also at 8 p.m. Thurs. 7:30, 11 H.C.

**WESTERN NEW YORK**—Rt. Rev. Cameron Davis, D.D., Bishop

St. Paul's Cathedral, Shelton Square, Buffalo, N. Y.  
Very Rev. Edward R. Welles, M.A., Dean; Rev. Robert E. Merry, Canon  
Sun.: 8, 9:30, 11. Daily: 12, Tues.: 7:30, Wed.: 1



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# Church Services near Colleges

**COLLEGE STUDENTS NEED TO BE** membered, particularly in these war years, when they are beset by new and disturbing problems.

Do you have a son or daughter at a college listed here? Is there a boy or girl from your parish at one of these institutions? If so, do forward the task of your Church by helping it to carry on efficiently and effectively its College Work.

Write the student, giving him the name of his chaplain, as listed here. Write, also, the chaplain. He wants you to do this. He needs to know every Church youth at his college.

And finally, if you can, contribute financially to the work the chaplain is doing. You may send funds directly to him—or you may send them to the Church Society for College Work at Cranbrook, Bloomfield Hills, Michigan.

**AMHERST COLLEGE AND MASSACHUSETTS STATE COLLEGE**—Grace Church, Amherst, Mass.

Rev. Jesse M. Trotter, Rector  
Sunday Services: 8 & 11 A.M.

**BENNETT JUNIOR COLLEGE**—Grace Church, Millbrook, N. Y.

Rev. H. Ross Greer, Rector  
Services: 8:30 & 11 A.M. Every Sunday

**UNIVERSITY OF CALIFORNIA**—St. Mark's Church, Berkeley, Calif.

Rev. Russell B. Staines, Rector  
Sunday Services: 7:30, 11 A.M. & 6:45 P.M.;  
Canterbury Club, Sunday 6 P.M.

**UNIVERSITY OF CALIFORNIA, L. A.**—St. Alban's Church, Westwood, Los Angeles, Calif.

Rev. Gilbert Parker Prince  
Sun.: 8, 9:30, 11 A.M.; Wed.: 7:30 P.M.;  
1st and 3d Thrs.: 7:00 A.M., 2d and 4th Thrs.:  
6:00 P.M.

**CARNEGIE INSTITUTE OF TECHNOLOGY**—The Church of the Redeemer, 5700 Forbes Street, Pittsburgh

Rev. Francis A. Cox, D.D.  
Sunday Services: 8 & 11 A.M., 7:30 P.M.

**COLUMBIA UNIVERSITY**—St. Paul's Chapel, New York City

Rev. Stephen F. Bayne Jr. (in U. S. Navy)  
Rev. Otis R. Rice, Acting Chaplain  
Sun.: M.P. & Sermon 11 A.M.; H.C. 9 & 12:30  
Daily (exc. Sat.): 12 Noon; Wed.: H.C. 8:20 A.M.

**CONNECTICUT COLLEGE, U. S. Coast Guard Academy**—St. James' Church, New London, Conn.

Rev. Frank S. Morehouse, Rector  
Sunday Services: 8 & 11 A.M.

**CORNELL UNIVERSITY, ITHACA COLLEGE**—St. John's Church, Ithaca, N. Y.

Rev. Gerald B. O'Grady, Jr., Chaplain  
Barnes Hall: Sun. at 9 A.M., Wed. at 7:30 A.M.  
St. John's: Sun. at 8, 9:30, 11; Canterbury Club,  
Sun. at 5 P.M.

**DENISON UNIVERSITY**—St. Luke's Church, Granville, Ohio

Rev. W. C. Seitz, S.T.D., Gambier, Ohio, Priest  
in Charge  
Sunday Services: 8:45 & 11 A.M.

**HARVARD, RADCLIFFE, M.I.T.**—Bishop Rhinelander Memorial, Christ Church, Cambridge, Mass.

Rev. Frederic B. Kellogg, Chaplain  
Sun.: 8, 9, 10 & 11:15 A.M., 8 P.M.; Canterbury  
Club 6 P.M.; Wed.: (H.C.) at 8 A.M.

**UNIVERSITY OF IOWA**—Trinity Parish, Iowa City, Iowa

Rev. Frederick W. Putnam, Rector  
Sundays: 8 & 10:45 A.M.; Canterbury Club:  
4 P.M.  
Wednesdays: 7 & 10 A.M. H.C. in Chapel  
Holy Days as announced

**MICHIGAN STATE NORMAL COLLEGE**—St. Luke's Church, Ypsilanti, Mich.

Rev. R. L. DeWitt, Rector  
Sunday Services: 8 & 11 A.M.; Canterbury Club:  
7:30 P.M.



CHRIST CHURCH  
CAMBRIDGE, MASS.

**MILWAUKEE-DOWNER, STATE TEACHERS**—St. Mark's Church, Milwaukee, Wis.  
Rev. Killian Stimpson, Rev. Carl E. Wilke  
Sun.: 8, 9:30, 11 A.M.; Daily: 7:30 A.M.

**MINNESOTA UNIVERSITY**—Holy Trinity Church, 4th St. and 4th Ave., S.E., Minneapolis 14  
Sundays: 8 & 11 A.M., 5 P.M.; Wed.: 7:45 A.M.

**N. J. COLLEGE FOR WOMEN**—The Church of St. John the Evangelist, New Brunswick, N. J.  
Rev. Horace E. Perret, Th.D., Rector  
Sunday Services: 8:00 & 11:00 A.M.  
Wednesdays and Holy Days: 9:30 A.M.

**OKLAHOMA COLLEGE FOR WOMEN**—St. Luke's Church, Chickasha, Okla.  
Rev. H. Laurence Chowins, Vicar  
Sunday Services: 8, 9, 9:45 & 11 A.M.

**SALEM COLLEGE & ACADEMY**—St. Paul's Church, Winston-Salem, N. C.  
Rev. James S. Cox, Rector  
Sundays: 8, 9:45, 11 A.M. & 5:45 P.M.

**SANTA BARBARA COLLEGE, UNIVERSITY OF CALIFORNIA**—Trinity Church, Santa Barbara, Calif.  
Rev. Richard Flagg Ayres, Rector  
Sun.: 7:30, 9:30 & 11 A.M.; 7:30 P.M. Evensong

**UNIVERSITY OF TEXAS**—All Saints' Chapel & Gregg House, Episcopal Student Center, 209 W. 27th St., Austin, Texas  
Rev. J. Joseph Meakin Harte, Chaplain  
Sundays: 8, 9:30, 11 & 6 P.M.  
Weekdays: 12 N. Daily; Wed.: 10 A.M. & Fri.  
7 A.M.

**UNION COLLEGE**—St. George's Church, Schenectady 5, N. Y.  
Rev. G. F. Bamaach, B.D., Rector  
Sundays: 8 & 11 A.M., 7:30 P.M.  
Holy Communion: Holy Days, Tuesdays & Thursdays 10 A.M.  
Daily: M.P. 9:30 A.M., E.P. 5 P.M.

**WELLS COLLEGE FOR WOMEN**—St. Paul's, Aurora, New York  
Rev. T. J. Collar, Rector  
Sundays: 7:30, 9:45, 11:00 A.M.  
Holy Days and Fridays: 7:00 A.M.

**WILLIAMS COLLEGE**—St. John's Church, Williamstown, Mass.  
Rev. A. G. Noble, D.D., Rector; J. F. Carter, D.D., Acting Rector  
Sun.: 8 & 10:35 A.M.

**UNIVERSITY OF WISCONSIN**—St. Andrew's Church, 1833 Regent St., Madison 5, Wis.  
Rev. Edward Potter Sabin, Rector  
Sun.: 8 & 10:45 H.C.; Summer 7 & 9:30 H.C.  
Weekdays: 7:15 H.C. except Wed. 9:30 H.C.  
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